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THE

CHINESE REPOSITORY.

VOL. I.

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SECOND EDITION.

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CHINESE REPOSITORY.

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Introduction.

IT is not less a matter of astonishment than regret that, during the long intercourse which has existed between the nations of Christendom and eastern Asia, there has been so little commerce in intellectual and moral commodities. The very vehicle of thought even, has been made contraband. The embargo has been rigorous as death, and has prevented what might have been communicated *viva voce*. Every visitor at Canton must be struck, not to say confounded, with the strange jargon spoken alike by natives and foreigners, in their mutual intercourse; it has been a most fruitful source of misunderstanding; and in not a few instances, it has paved the way for misrepresentation, altercation, detention, vexation, and other such like evils. Thirty years ago, there was not living more then one individual capable of translating from Chinese into English; and there was not one of the sons of the "Son of heaven," who could read, or write, or speak, correctly, the English language.

The empire, of which, as residents, we form constituent atoms, stands at this moment, in the 'midst of the earth,' a stupendous *anomaly;* and, beyond all controversy, presents the widest, and the most intersting field of research under heaven. By what right of inheritance, by what favorite law of "justice and propriety," a very large portion

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of the earth's surface is made impassable, it is not easy to understand; we can only record it, (and we do so with peculiar emotions,) that such is the fact. A vast domain, stretching from East to West more than three thousaud miles, and from North to South two thousand and upwards, constitutes the "*Middle Kingdom*;" and, with the exception of the Russian establishment at Peking, consisting of only ten persons, and a very narrow place at Canton and Macao, 'foreigners can by no means be permitted to enter and reside in it.'

Time was when they might, and did, traverse the country in every direction: many valuable records of men and things were then made. But all who read, at this day, those early writings, will find much which it is hard to believe. Rocks do not often change their forms, nor rivers cease to flow; but the one may be rolled from their beds, and the other turned from their courses, without the violence of the earthquake or the tempest. The decree of Darius, established and signed according to the law "which altereth not," was soon obsolete. The decrees of others, and in modern times, have shared the same regard, and with equal justice. The changes of the last few years, are, doubtless, the precursors of others, more extensive and salutary in their consequences. For tens of centuries, *Old Custom* has held a despotic and cruel sway over a noble race of men, restraining and destroying their best energies. Still, even here, and during the period strangers have been shut out of the country, very considerable changes have taken place.

One of the objects of this work, then, will be to review foreign books on China, with a view to notice the changes that have occurred, and how and when they were brought about, and to distinguish, as far as it can well be done, between what is, and what is not, now true. Many of the old books, while they contain much that is valuable, contain also so much that is worthless,

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as to prevent their republication. Modern writers, too, have not always been clear and satisfactory in their statements. The accounts of the population, for example, are found to vary from twenty millions up to the 'mystical number' of 333 millions. The numerous discrepancies and contradictions that stand recorded, on many a page of foreign books, will prove a strong incentive to consult, and to ascertain, as distinctly as possible, the competency and credibility of the most approved native authorities. These, at the present time, can be obtained in great numbers, and on every subject, whether physical, moral, political, commercial, literary, or religious. On these several topics, and others also, historical and statistical works will be required, to exhibit alike the past and the present. Sufficient weight has not, generally, we think, been given to native authorities. While we would allow them their proper influence, we shall try to avoid the opposite extreme. We have no very strong expectations of finding much that will rival the arts and sciences, and various institutions of the western nations. We do not expect to find, among all the almost numberless tomes of the celestial empire, data of such value and authority, as shall enable the wise men of the age, to 'correct the chronology, or improve the morality of Holy Writ.'

On *natural history*, inquiries may, with great propriety and advantage, be directed to the climate, its temperature, changes, winds, rains, healthfulness; to the soil, its mineral, vegetable, and animal productions, its fertility and state of cultivation; and also to the productions of the rivers, lakes and seas.

As to *commerce*, it will be especially interesting to notice its progress from the past to modern times; observing, particularly, the advantages and disadvantages of its present state.

Inquiries in regard to the *social* relations, will require a careful investigation of the constitution of society; and, in connection with an examination of

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the *moral* character of the people, will demand a close and long-continued observation of their conduct towards one another; as rulers and subjects, husbands and wives, parents and children, and so forth. Much assistance may be gained in all these inquiries, by a developement of their *literary* character. Their books and their systems of education will be worthy of examination, as they have a constant and powerful influence on all the grand relations, and vital interests of the community.

We feel and shall take a very lively interest in the *religious* character of the people. As a spiritual being, destined to immortality, with "powers of intellect, to comprehend the great, to penetrate the profound, and to effect the gigantic," man presents to man the most interesting subject of inquiry amidst all the wonders of His mysterious hand, whose power and wisdom are infinite. Indeed, the intrinsic value of all other inquiries, on all other subjects, rises and falls just in proportion as they are made to effect well or ill, the soul of man, both in the life that now is, and in that which is to come. It is only when we look at the last, best work of God, in this light, that all the various influences, which affect him 'in this house of his pilgrimage,' rise and appear before us in their true character.

We enter on our work unbiased, and influenced rather by considerations of duty than of reward. Every man has his purposes, the accomplishment of which is the highest object of his heart's desire. To spend and be spent in publishing "glad tidings" to those who had never heard the "joyful sound," and to bear the lamp of life to those who were perishing for lack of vision, a greater than the wisest of the sons of men, took an earthly tabernacle; and now, having ascended up on high, He commands man to go and teach his fellow,—to publish the gospel to *every* creature. Every one, too, has his *opinions*; but, in regard to many topics of interesting inquiry, those opinions may

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be unsettled, and should remain so, till they can be established and corroborated by sufficient evidence. One may call no man Rabbi, while yet he scorns not to learn wisdom from the little child, or even the little ant.

We are desirous of receiving assistance in every way convenient; and, while we shall not shrink from, nor disregard, the criticisms of friends or strangers, we desire heartily, and will be grateful for any light that may be thrown on our path. That "it is more blessed to give, than to receive," is a truth, which we hold to be of general as well as of particular application, and in no case better exemplified, than in the communication of knowledge: we shall not, therefore, so far as we can act on this principle, be less williug to communicate, than to receive whatever may serve to develope the real character of the "celestial empire," and to benefit those who have been made of 'one blood, for to dwell on all the face of the earth.'

There is a most lamentable lack of knowledge among the millions inhabiting eastern Asia: yet, we do anticipate the day, (may it come quickly,) when all that which is most valuable to man, and now so richly enjoyed by the nations of the West, elevating and yet still more to elevate them, shall be equally enjoyed, and produce the same results, among the nations of the East. The efforts to accomplish a work so vast must be various, well directed and long continued; requiring patience, self-denial, meekness, gentleness, and the sterner qualities which can cheerfully endure *hardness*, *stripes*, and *death*. To bear some humble part in such efforts, we regard as not less our happiness, than our bounden duty.

With this brief statement of our views and feelings we commence this work, anxious to commend both it and ourselves, to the kind regards of our friends, and to the entire direction of Him "in whose hand our breath is, whose are all our ways."

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Review.

Ancient Account of India and China, by two Mohammedan travelers, who went to those parts in the 9th century, translated from the Arabic by the late learned EUSEBIUS RENAUDOT. *With notes, illustrations, and inquiries by the same hand.* London: Printed for Sam. Harding, at Bible and Anchor, on the pavement in St. Martin's Lane. MDCCXXXIII.

APPROACHING the city of Canton, the traveler sees rising before him, within the walls, two lofty pagodas; one of which he perceives, as he comes near to them, is quite different from the other, and from those which he saw when coming up the river. On inquiry concerning this singular one, he might be informed that it is a Mohammedan mosque, built about a thousand years ago; that, at the present time, a community of several hundred souls, with books and teachers of that faith, live near the mosque; and that some of the teachers are able to write the Arabic character with a tolerable degree of correctness. Still further he might be informed, by those who traveled from Peking to Canton in 1818, that Mohammedans were found in every part of their journey, and frequently holding stations in the government.

These few facts would, perhaps, induce him to inquire again, At what time, and in what way, did the Mohammedans enter China? And, what records are there, that will give information on this subject? The account given by the two travelers is worthy of notice, not only in reference to these inquiries, but, because, it will serve to illustrate the character of the Chinese at an early period. The origin of this very ancient people, and their intercourse in former times with the nations of the West, are topics of great interest, about which we shall be glad to receive information.

During the early periods of the Christian era, while the fires of genius shone bright on the banks of the Nile and the Tiber, and the Ptolemies were collecting from the four quarters of the earth, many of the most splendid works of taste and erudition, the rays of science suddenly took a new direction, and Arabia was the place where they met. Although the career of "the Prophet and Apostle of God," the son of Ab-

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dallah, seemed the harbinger of anything but good to the progress of letters, yet the 8th and 9th centuries formed a bright period in the history of Arabia. It was by inspiration of this bold impostor, and by the immediate command of his successor, that the impious incendiary applied the torch to the invaluable library of Alexandria, that rich deposit of whatever the wisest and best of the ancient world had been accumulating for ages. At the commencement of the 8th century, when the empire of the califs was of immense extent, stretching from the confines of India to the Atlantic, Bagdad became the rallying point for men of enterprise, both commercial and literary. On the banks of the Tigris, the power of the califate did much to foster genius; schools and libraries were established; and thither men of letters were invited to come from all peoples and nations, and to bring with them every work of science and literature they could command. Philosophy, astronomy, and the healing art received particular attention. Under the patronage of the Abassides, the fine arts flourished extensively, and geography was by no means neglected. It is not wonderful, that in such circumstances, enterprising Mussulmen should have obtained some knowledge of the people inhabiting the eastern borders of their own continent. Our wonder is, that so little information was obtained, or rather, that so little has been preserved; for we still hope, though it be against hope, that something may yet be discovered in western Asia, or in Egypt, to throw light on the early history of the Chinese.

Marco Polo, the Venetian traveler, whose work we purpose to notice at another time, returned from his travels in the East, near the close of the thirteenth century. The Portuguese first doubled the cape of Good Hope, in A. D. 1497. "But," says Renaudot in his preface, "we may be satisfied that our two authors are more ancient, and that the two dates they give, the one of the year 237 of the Hegira, which is that of the first traveler, and the other of the year of the same 264, when a great revolution happened in China, are true and just."

Commencing with the Mohammedan era, A. D. 613, as both the second traveler and his translator have done, the two dates will correspond with the years of Christ 850 and 877. Renaudot's preface is rather long, but, like the notes and dissertations which he has added to the work by way of appendix, it contains much valuable matter, elucidating the text. He made his translation about the commencement of the last century. He was a learned and accurate scholar, and possessed an extensive acquaintance with the orientals, and their literature, for which reason we shall be willing the oftener to quote his opinions. The best proof, however, of the correctness of the "ancient account," is its internal evidence; of this the reader shall be his own judge. The second traveler commences with the following prefatory remarks:

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"I have carefully examined the book I have been ordered to peruse," (the book written by the first traveler, which forms the first and principal part of the whole work,) "that I might confirm what the author relates, where he agrees with what I have heard, concerning the things of the sea, the kingdoms on the coasts, and the state of the countries; and that I might also add, upon this head, what I have elsewhere gathered concerning them, and is not to be found in this book.

"I find it was written in the year of the Hegira 237, and that the accounts the author gives touching the things of the sea were, in his time, very true and agreeable to what I have understood from merchants who depart from Irak, to sail upon those seas. I find also that all the author writes is agreeable to truth, except some passages."

In the manuscript of the first traveler, says the translator, there is a leaf or more wanting where the author begins to treat of China. The first extract, which we make from this part of the work, seems to refer to this city, which he calls Canfu, i. e. Kwangchow foo, or as it is now written by Europeans, Canton.

"Canfu is the port of all the ships and goods of the Arabs who trade in China; but fires are there very frequent, because the houses are built with nothing but wood, or else with split cane (bamboo); besides, the merchants and ships are often lost in going and coming; or they are often plundered; or obliged to make too long a stay in harbor, or to sell their goods out of the country subject to the Arabs, and there make up their cargo. In short, ships are under a necessity of waiting a considerable time in refitting, not to speak of many other causes of delay."

Fires are frequent in Canton at the present time; that which swept away the western suburbs of the city, with the foreign factories, early in November, 1822, was an extensive one. But the introduction of fire-engines, and a strict and constant watch, with other precautions, usually prevent them from being very destructive; and commerce is, probably, as unlikely to be affected by fires in Canton, as in any other mart in the world. The second traveler, alluding to the "causes of delay," says, 'since much is related to show the reason why the voyages to China are interrupted, and how the country has been ruined, many customs abolished, and the empire divided, I will here declare what I know of the causes of this revolution.' After briefly noticing its commencement, and the leader of the rebellion which occasioned it, he adds,

"His hands thus strengthened, and himself in a condition to undertake anything, he betrayed his design of subduing the empire to himself, and straight marched to Canfu, one of the most noted cities in China, and at that time the port of all the Arabian merchants. This city stands upon a great river, some days distant from the entrance, so that the water here is fresh; but the citizens shutting their gates against him, he resolved to besiege the place, and the siege lasted a great while. This was transacted in the year of the Hegira 264, and of Christ 877. At last he became master of the city, and put all the inhabitants to the sword. There are persons fully acquainted with the affairs of China, who assure us, that besides the Chinese, who were massacred upon this occasion, there perished one hundred and twenty thousand *Mohammedans*, *Jews*, *Christians*, and *Parsees*, who were there on account of traffic. The number of the professors of those four religions,

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who thus perished, is exactly known; because the Chinese are extremely nice in the account they keep of them. He also cut down the mulberry trees, and almost all the trees of other kinds; but we speak of the mulberry in particular, because the Chinese carefully cultivate it for the sake of its leaf, wherewith they subsist and propagate their silk-worms. This devastation is the cause why silk has failed, and that the trade which used to be driven with it, in the countries under the Arabs, is quite stagnated.

"From these combustions there arose many unjust dealings with the merchants who traded thither, which having gathered the force of a precedent, there was no grievance, no treatment, so bad but they exercised upon the foreign Arabs, and the masters of ships. They seized upon their effects, and behaved towards them in a method of procedure quite contrary to the ancient usages. And for these things has God punished them by withdrawing his blessings from upon them in every respect, and particularly by causing the navigation to be forsaken, and the merchants to return in crowds to Siraf and Oman, pursuant to the infallible orders of the Almighty Master, whose name be blessed."

If what is here said of the "thousands" put to the sword, and of the "crowds" returning, be true, it proves that the intercourse between eastern and western Asia was, at that period, of a most interesting character, and of vast extent. The period referred to, is that of the emperor He-tsung of the Tang dynasty. It is briefly noticed in Du Halde's history; and an extended account of it, noticing the principal leaders of the rebels, places taken, and so forth, may be found in the 59th section of the *Kang-keën E-che*, the 20th volume.

Neither of the two travelers tell us at what time their countrymen first came hither. In Morrison's View of China, it is stated that, "In the time of Hwan-te, whose reign closed A. D. 167, India, Ta-tsin (Egypt or Arabia), and other nations, came by the Southern or Chinese sea with tribute, and from this, trade with foreigners was carried on at Canton." It is farther stated in the same work, that the Ta-tsin was situated on the west of the western ocean, very remote; and that, "the people were tall, and well formed, of the same race with the Chinese, and therefore called Ta-tsin. There is a most splendid account of the country, and it is added, when Matthew Ricci came to Peking, he affirmed that *Jesus* was born in Judea, which was the Ancient Ta-tsin."...."Does not this favor the late De Guignes' supposition, that the Chinese were originally a colony from Egypt?"

The first Tsin dynasty of China closed about two centuries before the Christian era. We are not prepared to hazard an opinion, concerning the origin of the Chinese, or the time when the people of western Asia or Egypt first came to China. If we credit the writers, whose account we review, it appears that before their day, the number of foreigners and the privileges they enjoyed in China, were far from being inconsiderable. The first writer says,

"Soliman the merchant relates, that at Canfu, which is the principal *scale* for merchants, there is a Mohammedan appointed judge over those of his religion, by the authority of the Emperor of China; and that he is judge

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of all the Mohammedans, who resort to those parts. Upon festival days he performs the public services with the Mohammedans, and pronounces the sermon or kotbat, which he concludes, in the usual form, with prayers for the Sóltan of the Moslems. The merchants of *Irak* who trade hither, are no ways dissatisfied with his conduct, or his administration in the post he is invested with; because his actions, and the judgments he gives, are just and equitable, and conformable to the Koran, and according to the Mohammedan jurisprudence."

The same writer remarks, in another part of his work, that 'he knows not that there is any one of the Chinese who has embraced Mohammedanism or speaks Arabic.' One of the Mohammedans of Canton, whom we recently met, assured us that the ancestors of his clan came to Canton in the time of Tih-tsung, whose reign closed A. D. 805; and that they take no pains to propagate their religion, believing that man is formed by fate, to live and die in the same faith in which he was born. Concerning the *course* to China, Renaudot remarks,

"It is very difficult exactly to trace out the course the Arabs steered for China, as it is found in our authors; not only because many towns they mention have been destroyed, but also because the ancients, who coasted it along, held a different course from that now shaped by our pilots. The Chinese came as far as Siraf, but dared not stir beyond it, because of the foulness of the weather, and the heaviness of the sea, which their ships could not live in. They did not then venture so far as Madagascar, as Father Martini pretends they did, because in the bay of *Santa Clara* there is a people resembling the Chinese, and not unlike them in speech. He offers nothing in proof of this but the report of some seamen; but granting the thing to be as he would have it, these Chinese may have been driven thither by tempest, and there have taken up their abode, because they could not possibly return back again to their country. On the other hand, it is evident that Navarette is mistaken when he says, the Straits of Singapore were their *ne plus ultra*."

At the present time, no Arabian ships, as such, come to China; nor do any Chinese ships reach Calcutta, though they are frequently seen, and in considerable numbers, at Penang, Bangkok, and in many of the ports of the Eastern Archipelago. The following is an abridged account of the course to China, as given by the first traveler.

'As for the places whence ships depart, and those also they touch at, many persons declare that the navigation is performed in the following order. Most of the *Chinese* ships take in their cargo at *Siraf*, where also they ship their goods which come from Bassora, and other ports; and this they do, because in this sea, there are frequent storms, and shoal water in many places. When ships have loaded at Siraf, they there water also; and from thence make sail for a place called *Maskat*, which is in the extremity of the province of Oman, about 200 leagues from Siraf. From Maskat, ships take their departure for the Indies: and first they touch at *Kaucammali*; and from Maskat to this place, is a month's sail with the wind aft. Kaucammali is a frontier place, and the chief arsenal in

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the province of the same name; and here the Chinese ships put in and are in safety. Having watered at this last place, they begin to enter the sea of *Harkand;* and having sailed through it, they touch at a place called *Lajabalus*, where the inhabitants understand not the Arabesque, or any other language in use with merchants. From this place, ships steer towards *Calabar*, the name of a place and a kingdom on the coast, to the right hand beyond India. In ten days after this, ships reach a place called *Betuma*, where they may water. It is worth the notice, that in all the islands and peninsulas of the Indies, they find water when they dig for it.

'In ten days from the last mentioned place, they arrive at *Senef;* here is fresh water, and hence comes the aromatic wood. Having watered at this place, it is ten days' passage to *Sandarfulat*, an island where is fresh water. Then they steer upon the sea of *Sanji*, and so to the *Gates of China;* for so they call certain rocks and shoals in the sea, between which is a narrow strait, through which ships pass. It requires a month to sail from Sandarfulat to China, and it takes up eight whole days to steer clear of these rocks. When a ship has got through these Gates, she, with a tide of flood, goes into a fresh water gulf, and drops anchor in the chief port of China, which is that of Canfu; and here they have fresh water, both from springs and rivers, as they have also in most of the other ports of China.'

It does not appear, from anything related by either of the travelers, whether these voyages were made with or without the *compass*. The origin of this instrument in China may come under consideration at another time; we can now only remark in passing, that the Chinese, at the present time, 'coast it along,' after the same *old custom*, seldom, if ever, intentionally going out of sight of land, though always furnished with the compass. Of the situation of foreign residents in China, the first traveler says;

"When merchants enter China by sea, the Chinese seize on their cargo, and convey it to warehouses; and so put a stop to their business for six months, till the last merchantman be arrived. Then they take three in ten, or thirty per cent. of each commodity, and return the rest to the merchant. If the Emperor wants any particular thing, his officers have a right to take it preferably to any other person whatsoever; and paying for it to the utmost penny it is valued at, they dispatch this business immediately, and without the least injustice.

"In a man would travel from one place to another, he must take two passes with him, the one from the governor, the other from the eunuch or lieutenant. The governor's pass permits him to set out on his journey, and takes notice of the name of the traveler, and those also of his company, the age and family of the one and the other; for every body in China, whether a native, or an Arab, or any other foreigner, is obliged to declare all he knows of himself, nor can he possibly be excused the so doing. The eunuch's or lieutenant's pass specifies the quantities of money, or goods, which the traveler and those with him, take along with them. And this is done for the information of the frontier places, where these two passes are examined: for whenever a traveler arrives at any of them, it is regis-

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tered, that such a one, the son of such a one, of such a family, passed through this place, on such a day, in such a month, in such a year, and in such company. And by these means they prevent any one from carrying off the money or effects of other persons, or their being lost: so that if any thing has been carried off unjustly, or the traveler dies on the road, they immediately know what has become of the things, and they are either restored to the claimant, or to the heirs."

Since the period referred to a great change has been effected; to notice briefly, but correctly, the progress of which, with its causes and effects, would constitute an interesting discussion. The change in commercial transactions has perhaps, to all parties, been a favorable one, and it might be made far more advantageous. But in personal privileges,—liberty, with just regulations and securities to all and for all, to tread the earth, and breathe the air,—the change has been injurious alike to all: it has, we think, involved, and restricted the inalienable rights of man. That all this is attributable to one party, we by no means aver. But we dismiss this, and pass on to notice other topics. Of the emperor, taxes, public treasury, and revenues, the first traveler writes:

"The Emperor of China, never appears in public, but once in ten months; saying, that if he showed himself oftener to the people, they would lose the veneration they have for him. For he holds it as a maxim, that principalities cannot subsist but by force, and that the people know not what justice is; and that constraint and violence must be used to maintain, among them, the majesty of empire.

"They have no impost upon their lands, but are subject only to a poll tax, which is levied on men only, and that according to their condition and capacity. When any Arabs, or other strangers are in this country, the Chinese tax them in proportion to their substance. When any dearth makes necessaries very dear, then does the king open his storehouses, and sell all sorts of provisions much cheaper than they are to be had at market; and hence no dearth is of any long continuance among the Chinese.

"The sums that are gathered from the capitation tax, are laid up in the public treasury; and, I believe, that, from this tax, fifty thousand dinars are every day paid into the treasury of *Canfu* alone, although this city be none of the largest in China.

"The Emperor also reserves to himself the revenues which arise from the salt mines, and from a certain herb which they drink with hot water, and of which great quantities are sold in all the cities, to the amount of great sums. They call it *sah*, and it is a shrub more bushy than the pomegranate-tree, and of a more taking smell, but it has a kind of bitterness with it. Their way is to boil water, which they pour upon this leaf, and this drink cures all sorts of diseases. Whatever sums are lodged in the treasury, arise from the poll tax, and the duties upon salt, and upon this leaf."

The maxim is still held, that the people know not what justice is, and that constraint and violence must uphold the majesty of empire. There is now an impost on lands, but the poll tax has been interdicted. No taxes are levied on foreigners, except by way of *customs* and *duties* on their merchandise. Storehouses or granaries are managed quite as in the Arab's day. The public revenues are made up from imposts on lands, duties on salt, tea, silk, and so forth.

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Much of the business between ruler and subject, is transacted in writing, by petition on the one side, and edict on the other. If a comparison were instituted, it would doubtless appear, that there has been, in modern times, a sad falling off in the administration of justice. Some of the severer punishments, however, have gone into disuse; others are retained. The first traveler says:

"The Chinese administer justice with great strictness in all their tribunals. When any person enters his action against another, he sets down his claim in writing, and the defendant writes down his defense which he signs, and holds between his fingers. These two writings are delivered in together, and being examined, sentence is pronounced in writing, and the parties have each his paper returned to him; but first they give back to the defendant his writing of defense, that he may acknowledge it. When one party denies what the other affirms, he is ordered to return his writing; and if the defendant thinks he may do it safely, he accordingly delivers in his paper again; they also call for that of the plaintiff, and then they say to him who denies what the other seems to have reason to maintain, 'Exhibit a writing whereby to make it appear that your antagonist has no right to demand of you what is in debate; but if it clearly betrays the truth of what you deny, you shall undergo twenty strokes of the bamboo, and pay a fine.'

"No one is raised to the dignity of a prince or governor of a city, till he hath obtained his fortieth year, 'for then,' say they, 'he hath experience.' When one of these princes, or petty kings, keeps his court in a city, he is seated upon a tribunal and receives the petitions or complaints of the people. Behind his tribunal is an officer called *Licu*, who keeps standing, and, according to the order he receives from the prince, commits his answer to writing; for they never answer by word of mouth to any business whatsoever, nor will they give any answer at all to anything that is not written. Before the parties present their petition to the prince, they get them examined by an officer, who, if he discovers any fault, sends them back again; for no man may draw up these writings which are to be presented to the prince, except a clerk versed in business; and at the bottom of each writing they put, 'written by such a one, the son of such a one,' and if, in this case, there happen any blunder or mistake, the clerk is bamboo'd. The prince never seats himself on his tribunal, till he has eaten and drank, for fear he should be mistaken in something; and each of these princes or governors has his subsistence from the public treasury of the city he commands.' 'When any one of the princes or governors of cities, within the dominions of the Emperor of China, is guilty of a crime, he is put to death, and eaten; and in general it may be said, that the Chinese eat all those that are put to death.'

"One of the things (quoting the second traveler,) most worthy to be admired in China, before the late commotions, was the good order they observed in the administration of justice, and the majesty of their tribunals. To fill them they made choice of such men as were perfectly versed in their laws, and such, consequently, as were never at a stand when they were to pass a judgment; men of sincerity, zealous in the cause of justice upon every occasion, nor to be biased by what the great could offer to embroil a dispute; so that justice was always administered to him who had right on his side. In a word, they made choice of upright men, who equally abstained from the slender substance of the poor, and from the presents of these who would have bribed them therewith."

This account will by no means hold true when applied to the present times. What is said about 'eating' criminals must be excepted. Some limitation, also, must be made, as—

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to 'justice always being given to him who has right in his side.' Persons are eligible to office now at a much earlier age than in ancient times. In describing the kingdoms of the coast, the first traveler mentions the country of Mabed, as conterminous with China, at peace with the emperor, but not subject to him. The short paragraph which we quote, touches a point of some interest.

"The Mabed send every year embassadors and presents to the Emperor of China, who on his part sends embassadors and presents to them. Their country is of great extent; and when the embassadors of the Mabed enter China, they are carefully watched, and never once allowed to survey the country, for fear they should form designs of conquering it, which would be no difficult task for them; because of their great numbers, and because they are parted from China only by mountains, or rocks."

The country of China is described as 'pleasant and fruitful;' the cities are 'many in number, great in extent, and well fortified.' 'The rivers are large;' 'much rain falls;' and the country is peopled throughout its whole extent. 'The climate is more wholesome than that of India; the air is also much better, and scarce is there a one-eyed, or blind person to be seen.' This last remark does not hold true now; blind persons are numerous, especially in the southern provinces. Many of the productions of the soil are enumerated; among others, the grape, of which 'they have not many.'

We have recently seen it stated, and on good authority, that 'the vine is not indigenous in China; the seeds were brought hither by the celebrated general Chang-keäng, who had been dispatched, B. C. 126, to the countries in the west. He traversed the modern Afghanistan, and the northwestern portion of India, and returned to China after an absence of 13 years. The term poo-taou (vine) is not of Chinese origin, any more than the thing which it denotes; it is, probably, merely the imperfect transcription of the *Greek term for vine*. The Japanese pronounce it boo-do.

The two travelers give a pretty good account of the "copper money," and "an excellent kind of earth" (porcelain). Now, as then, the Chinese have no coin, but the copper *cash*, about 800 of which are equal to a Spanish dollar. They have 'horses, asses, and dromedaries; but they have no Arabian horses; they have no elephants, and cannot endure to have them in the country.' Of the persons of the Chinese, the first traveler remarks,

"They are for the most part handsome, of comely stature, fair, and by no means addicted to excess of wine; their hair is blacker than the hair of any other nation in the world; and the Chinese women curl their's. The Chinese are more handsome than the Indians, and come nearer to the *Arabs*, not only in countenance, but in their dress, in their way of riding, in their manners, and in their processional ceremonies. They wear long garments, and girdles in form of belts.

"The Chinese are dressed in silk, both in summer and winter; and this kind of dress is common to the prince, the soldier, and to every other person, though of the lowest degree. In the winter they wear drawers of a particular make, which fall down to their feet. Of these they put on two,

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three, four, five, or more, if they can, one over another; and are very careful to be covered quite down to their feet, because of the damps, which are great, and much dreaded by them. In summer, they only wear a single garment of silk, or some such dress, but have no turbans.

"Their common food is rice, which they often eat with a broth like what the Arabs make of meat or fish, which they pour upon their rice. Their kings eat wheaten bread, and all sorts of animals, not excepting swine, and some others. Their drink is a kind of wine made of rice; they have no other kind in the country, nor is there any brought to them; they know not what it is, nor do they drink of it. They have vinegar also, and a kind of comfit like what the Arabs call *natef*, and some others.

"There are schools in every town for teaching the poor and their children to write and read, and the masters are paid at the public charge. The Chinese have no sciences, and their religion and most of their laws are derived from the Indians; nay, they are of opinion, that the Indians taught them the worship of idols, and consider them as a very religious nation. Both the one and the other believe the *metempsychosis;* but they differ in many points touching the precepts of their religion.

"The Chinese have some skill in medicine; but it almost wholly consists in the art of applying hot irons or cauteries. They have also some smattering of astronomy; but therein the Indians surpass them.

"When the Chinese are about to marry, both parties come to an agreement, then presents are made, and at last the marriage is celebrated with the sound of many sorts of instruments and drums." "They observe the degree of consanguinity," adds the second traveler, "after this manner. They are divided among themselves, into families and tribes, like the *Arabs*, and some other nations; and they know each other by the difference of their descents. No one marries in his own tribe.

"The Chinese and Indians are not satisfied with one wife; but both the one and the other marry as many they please.

"The Chinese are fond of gaming and all manner of diversions. They worship idols, pray to them, and fall down before them; and they have books which explain the articles of their religion."

Every reader of these copious extracts, will see at once, a striking resemblance between the Chinese of the 9th and 19th centuries. Differences exist, some of which we have noticed, and others may come under review hereafter. Such permanence of national character, such inflexibility of manners and customs, are rarely found, and never exist without their peculiar causes; to observe which, in this case, and trace them to their results, opens a wide field for the philosopher, and the political economist. Who will enter it?

(To be concluded in next number.)

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Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary, by the Rev. CHARLES GUTZLAFF.

[We are happy in being able to bring before our readers a journal of so novel and interesting a character as that which we commence below. To an individual, who sees millions of his species wrapt in the gloom of ignorance and idolatrous superstitions, and devotes himself to the noble service of working out their deliverance, the considerations of civilized and Christian society, and of home, will not, in the least degree, lose their value; on the contrary, as they are viewed in contrast, their value is enhanced, while yet they are willingly foregone, and are counted but loss for the excellency of the knowledge of Jesus Christ. Mr. G. is from the neighborhood of Stettin; about six years ago, he relinquished the most inviting considerations, even royal patronage, to commence the humble labors of a missionary in the East. He is now on a voyage north, expecting to visit Formosa, Lewchew, Japan, Corea, and some of the ports along the coast of China; of this second voyage, it will be in our power, we hope and expect, to give some account at an early period. The population of Bangkok, at which place the present journal commences, was four years ago, 401,300 souls, of whom 360,000 were Chinese.]

MAY, 1831. DURING a residence of almost three years in Siam, I had the high gratification of seeing the prejudices of the natives vanish; and perceived with delight, that a large field amongst the different people who inhabit Sian, was opening. As long as the junks from China stayed, most of the time was taken up in administering to the spiritual and bodily wants of large numbers of Chinese. We experienced this year the peculiar blessings of our divine Saviour. The demand for books, the inquiries after the truth, the friendship shown, were most favorable tokens of Divine approbation upon our feeble endeavors. The work of translation proceeded rapidly, we were enabled to illustrate the rudiments of languages hitherto unknown to Europeans; and to embody the substance of our philological researches in small volumes, which will remain in manuscript, presuming that they may be of some advantage to other missionaries. Some individuals, either prompted by curiosity, or drawn by an interest for their own eternal welfare, applied for instruction, and one of them made an open profession of Christianity.

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When we first arrived, our appearance spread a general panic. It was well known by the predictions of the Bali books, that a certain religion of the west would vanquish Budhism; and, as the votaries of a western religion had conquered Burmah, people presumed that their religious principles would prove equally victorious in Siam. By and by, fears subsided; but were, on a sudden, again roused, when there were brought to Bankok, Burman tracts, written by Mr. Judson, in which it was stated that the gospel would very soon triumph over all false religions. Constant inquiries were made about the *certain* time when this should take place; the passages of Holy Writ, which we quoted in confirmation of the grand triumph of Christ's kingdom, were duly weighed, and only few objections started. At this time, the Siamese looked with great anxiety upon the part which the English would take in the war between Quedah and themselves. When the king first heard of their neutrality, he exclaimed; '1 behold finally, that there is some truth in Christianity, which formerly, I considered very doubtful.' This favorable opinion influenced the people to become friendly with us. The consequence was, that we gained access to persons of all ranks, and of both sexes. Under such circumstances, it would have been folly to leave the country, if Providence had not ordered otherwise, in disabling me by sickness from farther labor there. A pain in my left side, accompanied by headache, great weakness, and want of appetite, threw me upon my couch. Though I endeavored to rally my robust constitution, I could readily perceive that I was verging, daily, with quick strides towards the grave; and a burial-place was actually engaged.

Bright as the prospects were, there were also great obstacles in the way, to retard the achievement of our endeavors, the salvation of souls. The Siamese are very fickle, and will often be very anxious to embrace an opinion to-day, which tomorrow they will entirely reject. Their friendship is

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unsteady; their attachment to the gospel, as the word of eternal life, has never been very sincere; neither could we fully succeed in fixing their minds on the Savior. Though all religions are tolerated in Siam, yet Budhism is the religion of the state, and all the public institutions are for the promotion of this superstition. A system of the grossest lies, which can find champions only in the biased minds of some scholars in Europe, engrosses, theoretically as well as practically, the minds of its votaries, and renders every step towards improvement most difficult. We were allowed to preach in the temples of Budha; and the numerous priests were anxious to engage with us in conversation, yet their hearts were generally steeled against divine truth.

Budhism is atheism, according to the creed which one of the Siamese high priests gave to me; the highest degree of happiness consists in annihilation; the greatest enjoyment is in indolence; and their sole hope is founded upon endless transmigration. We may very easily conclude what an effect these doctrines must have upon the morals of both priests and laymen, especially, if we keep in mind that they are duly inculated, and almost every male in Siam, for a certain time, becomes a priest, in order to study them. From the king to the meanest of his subjects, self-sufficiency is characteristic; the former prides himself on account of having acquired so high a dignity for his virtuous deeds in a former life; the latter is firmly assured, that by degrees, in the course of some thousands of years, he will come to the same honor. I regret not to have found one honest man; many have the reputation of being such, but upon nearer inspection, they are equally void of this standard virtue. Sordid oppression, priestcraft, allied to wretchedness and filth, are everywhere to be met. Notwithstanding, the Siamese are superior in morality to the Malays. They are neither sanguinary nor bigoted, and are not entirely shut against persuasion.

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Favored by an overruling Providence, I had equal access to the palace and to the cottage; and was frequently, against my inclination, called to the former. Chow-fa-nooi, the younger brother of the late king and the rightful heir of the crown, is a youth of about 23, possessing some abilities, which are however swallowed up in childishness. He speaks the English language; can write a little, imitate works of European artisans; and is a decided friend of European sciences and of Christianity. He courts the friendship of every European; holds free conversation with him, and is anxious to learn whatever he can. He is beloved by the whole nation, which is wearied out by heavy taxes; but his elder brother, Chow-fa-yay, who is just now a priest, is still more beloved. If they ascend the throne, the changes in all the institutions of the country will be great, but perhaps too sudden. The son of the phra-klang, or minister of foreign affairs, is of superior intelligence, but has a spirit for intrigue, which renders him formidable at court, and dangerous to foreigners. He looks with contempt upon his whole nation, but crouches before every individual, by means of whom he may gain any influence. Chow-nin, the step-brother of the king, is a young man, of good talents, which are however spoiled by his habit of smoking opium. Kroma-sun-ton, late brother of the king, and chief justice of the kingdom, was the person by whom I could communicate my sentiments to the king. Officially invited, I spent hours with him in conversation, principally upon Christianity, and often upon the character of the British nation. Though himself a most dissolute person, he requested me to educate his son, (a stupid boy,) and seemed the best medium for communicating Christian truth to the highest personages of the kingdom. At his request, I wrote a work upon Christianity, but he lived not to read it; for he was burnt in his palace in the beginning of 1831. Kroma-khun, brother-in law to the former king, a stern old man, called in my medical

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help, and I took occasion to converse with him on religious subjects. He greatly approved of Christian principles, but did not apply to the fountain of all virtue, Jesus Christ. In consequence of an ulcer in his left side, he again called in my aid; yet his proud son despised the assistance of a barbarian; neither would the royal physicians accept of my advice, and the man soon died. Even a disaster of this description served to recommend me to his majesty, the present king, who is naturally fond of Europeans; and he intreated me not to leave the kingdom on any account; but rather to become an officer, in the capacity of a physician. Paya-meh-tap, the commander in chief of the Siamese army in the war against the Laos or Chans, returning from his victorious exploits, was honored with royal favor, and loaded with the spoils of an oppressed nation, near the brink of destruction. A severe disease prompted him to call me near his person. He promised gold, which he never intended to pay, as a reward for my services. And when restored, he condescended so far as to make me sit down by his side and converse with him upon various important subjects. Paya-rak, a man hated by all the Siamese nobility, on account of his mean, intriguing spirit, and sent as a spy to the frontiers of Cochinchina, urged me to explain to him the nature of the gospel; and as he found my discourse reasonable, he gave me a present of dried fish for the trouble I had taken. The mother of prince Kroma-zorin, one of the wives of the late king, contrasted evangelical truth with Budhistical nonsense, when she made me meet one of her most favorite priests, of whom she is a decided patron. Though she had built a temple for the accommodation of the priests of Budha, that mass might be constantly performed in behalf of her son who lately died, she thought it necessary to hear, with all her retinue, the new doctrine, of which so much had been said at court of late. The sister of Paya-meh-tap invited me on purpose to hear me explain the doctrine

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of the gospel, which she, according to her own expression, believed to be the same with the wondrous stories of the Virgin Mary.

In relating these facts, I would only remark, that I maintained intercourse with the individuals here mentioned, against my inclination; for it is burdensome and disgusting to cultivate friendship with the Siamese nobles. They used to call at midnight at our cottage, and would frequently send for me at whatever time it might suit their foolish fancies. At the same time, it must be acknowledged, that in this manner, Providence opened a way to speak to their hearts, and also to vindicate the character of Europeans, which is so insidiously misrepresented to the king.

I will mention also a few individuals in the humbler spheres of life, but who profited more by our instructions than any of the nobles. Two priests—one of them was the favorite chaplain of his majesty, the other a young man of good parts, but without experience—were anxious to be fully instructed in the doctrines of the gospel. They came during the night, and persevered in their application, even neglecting the study of the Bali, the sacred language, and of their usual services in Budhism. The elder, a most intelligent man, about 20 years of age, continued for months, to repair with the Bible to a forest, boldly incurring the displeasure of the king. He also urged his younger brother to leave his native country, in order to acquire a full knowledge of Christianity and European sciences, so as afterwards to become the instructor of his benighted fellow citizens; a Cambojan priest was willing to embark for the same purpose; and, finally, a company of friends invited me to preach to them, that they might know what was the religion of the Pharangs, or Europeans.

Siam has never received, so much as it ought, the attention of European philanthropists and merchants. It is one of the most fertile countries in Asia. Under a good government it might be superior to Bengal, and Bangkok would outweigh Calcutta.

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But Europeans have always been treated there with distrust, and even insolence, if it could be done with impunity. They have been liable to every sort of petty annoyance, which would weary out the most patient spirit; and have been subjected to the most unheard of oppression. Some of them proposed to introduce some useful arts, which might increase power and riches; for instance, steam engines, saw-mills, cannon founderies, cultivation of indigo and coffee; but with the exception of one Frenchman, their offers were all refused; and the latter had to leave the country in disgrace, after having commenced the construction of an engine for boring guns. When works for their benefit were accomplished, their value was lowered, in order to dispense with the necessity of rewarding European industry, and of thereby acknowledging the superiority of European genius.

The general idea, hitherto entertained by the majority of the nation as to the European character, was derived from a small number of Christians, so styled, who, born in the country, and partly descended from Portuguese, crouch before their nobles as dogs, and are employed in all menial services, and occasionally suffered to enlist as soldiers or surgeons. All reproaches heaped upon them are eventually realized; and their character as faithful children of the Romish church, has been fairly exhibited by drunkenness and cock-fighting. No industry, no genius, no honesty, is found amongst them, with the exception of one individual, who indeed has a right to claim the latter virtue as has own. From this misconception has emanated all the disgraceful treatment of Europeans up to the time of the war between Burmah and the Company. When the first British envoy arrived, he was treated with contempt, because the extent of English power was not known. When the English had taken Rangoon, it was not believed by the king, until he had sent a trustworthy person to ascertain the fact. Still, doubts agitated the royal breast as to the issue of the war with the

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invincible Burmans. Reluctantly did the Siamese hear of the victories of their British allies, though they were protected thereby from the ravages of the Burmans, who surely would have turned the edge of their swords against them, if the British had not conquered these, their inveterate enemies. Notwithstanding, the Siamese government could gladly hail the emissaries of Burmah, who privately arrived with dispatches, the sole object of which was to prevail upon the king of Siam not to assist the English, in case of a breach, upon the plea of common religion and usages. But the national childish vanity of the Siamese in thinking themselves superior to all nations, except the Chinese and Burmans, has vanished; and the more the English are feared, the better is the treatment which is experienced during their residence in this country. The more the ascendancy of their genius is acknowledged, the more their friendship as individuals is courted, their customs imitated, and their language studied. His majesty has decked a few straggling wretches in the uniform of sepoys, and considers them as brave and well-disciplined as their patterns. Chow-fa-nooi, desirous of imitating foreigners has built a ship on a small scale, and intends doing the same on a larger one as soon as his funds will admit. English, as well as Americans, are disencumbered in their intercourse, and enjoy at present privileges of which even the favored Chinese cannot boast.

The natives of China come in great numbers from Chaouchow foo, the most eastern part of Canton province. They are mostly agriculturists; while another Canton tribe, called the Kih or Ka, consists chiefly of artisans. Emigrants from Tang-an (or Tung-an) district, in the province of Fuhkeën are few, mostly sailors or merchants. Those fron Hainan are chiefly pedlars and fishermen, and form perhaps the poorest, yet the most cheerful class. Language, as well as customs, derived from the Chinese of Chaouchow, are prevalent throughout the

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country. They delight to live in wretchedness and filth, and are very anxious to conform to the vile habits of the Siamese. In some cases, when they enter into matrimonial alliances with these latter, they even throw away their jackets and trowsers, and become Siamese in their very dress. As the lax, indifferent religious principles of the Chinese, do not vary essentially from those of the Siamese, the former are very prone to conform entirely to the religious rites of the latter. And if they have children, these frequently cut their tails, and become for a certain time Siamese priests. Within two or three generations, all the distinguishing marks of the Chinese character dwindle entirely away; and a nation which adheres so obstinately to its national customs becomes wholly changed to Siamese. These people usually neglect their own literature, and apply themselves to the Siamese. To them nothing is so welcome as the being presented, by the king, with an honorary title; and this generally takes place when they have acquired great riches, or have betrayed some of their own countrymen. From that moment they become slaves of the king, the more so if they are made his officers. No service is then so menial, so expensive, so difficult, but they are forced to perform it. And in case of disobedience, they are severely punished, and, perhaps, put into chains for their whole lives. Nothing, therefore, exceeds the fear of the Chinese;—they pay the highest respect to their oppressors, and cringe when addressed by them. Notwithstanding the heavy taxes laid upon their industry, they labor patiently from morning to night, to feed their insolent and indolent tyrants, who think it below their dignity to gain their daily bread by their own exertions. With the exception of the Hwuy-hwuy, or Triad society, implicit obedience is paid to their most exorbitant demands, by every Chinese settler.

Some years back, this society formed a conspiracy, seized upon some native craft at Bamplasoi, a place

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near the mouth of the Meinam, and began to revenge themselves upon their tyrants: but falling short of provisions, they were forced to put to sea. Followed by a small Siamese squadron they were compelled to flee; till contrary winds and utter want of the necessaries of life, obliged them to surrender. The ringleader escaped to Cochinchina, but most of his followers were either massacred, or sent to prison for life. From that time all hope of recovering the nation from abject bondage disappeared; though there are a great many individuals, who trust that the English (according to their own expression,) will extend their benevolent government as far as Siam. Every arrival of a ship enlivens their expectation,—every departure damps their joy.

(To be continued.)

RELIGIOUS INTELLIGENCE.

BURMAH. In this country a wide field is opened for benevolent enterprise. The Word, —which reveals life and immortality—has been extensively circulated, and it has prospered, accomplishing the will of Him, who would have all men come to a knowledge of the truth and be saved. A correspondent at Rangoon, January 12th, 1832, writes, "During five months I have found opportunity to distribute, either personally or by a native assistant, about 10,000 tracts and portions of Scripture; and four persons, during that period, have been added to our little church. The whole number added to all our churches here (in Burmah), during the year 1832, was 192; of whom nearly 60 were more or less connected with the English army; the rest were native Burmans, Talings, and Karens. This latter people live scattered on the mountains and in the jungle, somewhat like the aborigines of America, without any fixed religion, and present a field of great extent and interest.

"Our press has furnished, during the year, nearly a million of pages, most of them octavo; and the whole number of tracts disposed of, in the 12 months, is probably, about sixty or seventy thousand. There are many Chinese in Rangoon, and still more at Maulmein and Tavoy. But they are a sad, gambling, opium-smoking, opium-chewing set. Many of them, however, are excellent artisans, and are certainly, in point of civilization, superior to the Burmans."

We have no pleasure in pre-

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senting such a picture of our species; and we do it, solely in order to give an accurate view of the character of the people, and of the difficulties to be encountered, in bringing them to the knowledge and full enjoyment of Christianity; and we are happy to add, on the authority of the same correspondent, that some, a few even of that *sad set*, have embraced the gospel, and been baptized.

SIAM. We have received a copy of the Missionary Journal of the Rev. J. Tomlin, giving an account of the proceedings of the Rev. D. Abeel and himself, while at Bangkok, the capital of Siam, from July 2d, 1831, till January 6th, 1832. While there they distributed Christian publications in Chinese, Siamese, and Malayan; healed the sick, preached the word, and conversed freely from house to house, no man forbidding them. Members of the Royal Family, officers of the government, and priests visited them, and accepted of their religious books. We sincerely hope and pray, that the seed sown may take root, may be watered with the heavenly influences of the Divine Spirit, and bring forth fruit abundantly to the glory of God, and the everlasting happiness of men.

At another time we hope to make some extracts from Mr. T.'s Journal, which commences only about "ten or twelve days after his former fellow-laborer, Gutzlaff, embarked on board a junk for the north of China."

MALACCA. By last accounts, Messrs. Tomlin and Abeel were both at the Anglo-Chinese college;—Mr. T. acting for the principal, Mr. Kidd, who is absent on a visit to England, for the benefit of his health; and Mr. A. on a visit, his health having declined at Siam. However, being somewhat better, he contemplates returning thither. He had been preaching a few times for the Rev. Mr. Hughes, who, in addition to his duties as a missionary to the Malays, acts as English chaplain.

Postscript. Since the above was in type, we learn by a letter from Mr Abeel, of his return to Singapore, (at which place he dates, April 8th,) and of his purpose to go back immediately to Siam, in order to supply, with Christian books, the 60 or 70 junks then at Bangkok.

BOMBAY. We have received the Oriental Christian Spectator up to Dec. 1831, which completes two vols. of that instructive magazine. We rejoice to perceive a spirit of inquiry roused among the Parsees on that side of India, and the revolution of opinion, on the subject of religion, among some Hindoos at Cacutta. Truth will triumph; and the eternal immutability of Indian superstition, so often asserted, will vanish before the power of God's everlasting gospel.

Chinese philosophism, too, has its advocates, who assert its immutability, and its superiority over the religion of Jesus. But the contest, be it remembered, is between truth and falsehood, and of no doubtful issue. The Press, the Preacher, and schoolmaster have, at various times and places, effected great moral changes on large portions of

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mankind; and we see no reason why they will not produce the same results, when brought to bear with suitable energy, on the human beings who inhabit India, China, and Japan. God hath made of one blood all nations of men; and though there are many differences in minor points, yet they are everywhere essentially the same; and with the Divine blessing, like efforts may everywhere be expected to produce similar effects.

Cape of Good Hope. Several of the early numbers of the South African Christian Recorder have fallen in our way; we were especially interested with the account they contain of the progress of infant schools at Cape Town. "Quite amused" we were, too, to read of the "little group of infants,"—African politicians, "from four to seven years of age,"—"gravely discussing" the merits of the French revolution. In correct education, learning to do what and only what is good—in training up the child in the way he should go,—we look on the system of infant schools to be, in point of efficiency, very nearly what the power of steam is in mechanics; and the system is as simple and as pleasant, as it is efficient; and having reached and doubled the Cape, we hope it will come on to China. Here very few girls receive and education; and the education of boys is seldom commenced till the age of seven, eight, or ten years. Who would not admire to see an infant school established among the sons of Han, the disciples of Confucius!

Madagascar. The dissensions, strifes and murders, which followed rapidly on the demise of Radama, have ceased; and further, (we are happy to learn from various sources,) the Queen, the successor of the late sovereign, has given strong proof of her determination to improve the condition of her people, and "has repeatedly declared herself the enemy of the slave traffic, and the friend of peace, education, and commerce." It appears, also, that efficient measures have been adopted to improve agriculture, manufactures, and commerce.

The Bible has been translated into Malagassy, the native language; the teachers of Christianity are protected and encouraged by the Queen; and, among other recent improvements, the system of infant schools has been introduced; and, where twelve years ago not six individuals could write their own language, thousands can now both read and write, and great numbers are enjoying the advantages of a respectable education.

Diary of a Chinese Christian. (Extract, faithfully translated.)

Fourth moon, 1st day. At the village of ———, superintending the printing of the Scripture Lessons.

2d day. Composing a religious tract.

4th. (Sunday.) When reading the Gospel of Matthew, the man who came and conversed with me, on a preceding day, came again, and said,—What book are you reading to-day? I replied, I am reading an account of what the Saviour of the world

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did and said. While the Saviour was in the world, what he did and what he taught the people are contained in this book. The man then asked, What sort of person was the Saviour of the world? I answered. He was the son of the Most High God, who, seeing mankind deceived by the devil, and going on in the way of wickedness, which leads to destruction; but ignorant of that good way which leads to everlasting life, —left the glories of his heavenly state, and was born into the world as a man. He in the first place taught the import of the Sacred Scriptures—the way in which men should walk—what is requisite in order to be saved from depravity and iniquity and brought to the right way. Afterwards he gave his own precious body to suffer and to die that he might atone for men's sins against High Heaven—(here the writer goes onward to the resurrection; the command to preach the gospel to all nations; and to our Saviour's ascension.) The man said,—So good a book—I should like you to lend me it to read. I replied, I'll make you a present of it to read. If you find any parts that you don't understand, please to come to me, and I'll explain them to you; or you may pray to the Most High God, in the name of the Saviour, for the Holy Spirit to move your soul, and cause you to know the mysteries of the Gospel.—The man received the book thankfully, made his bow, and went away.

5th. At the village ——, composing religious Tracts.

11th. (Sunday.) When readiug in the prophet Isaiah, a man named Yu came to me, and said,—You are usually on other days writing and composing books; why do you limit yourself to reading to-day. I replied —This day, according to the Holy Scriptures, is a sacred day of rest, in which it is required to cease from all sorts of labor; to give repose to the body, and to worship God; to thank him for graciously nourishing and preserving us; also to read the Holy Scriptures, for the nourishment of our souls; that we may cherish virtuous thoughts and dispositions; perform virtuous actions; and, considering the deeds of past days, may reform speedily what is wrong, and be more zealous in what is right. This is keeping the holy rest of the Sabbath. Yu replied, suppose we who do not know the true Scriptures, do not keep the holy day of rest, do we act very wrong? I answered,—Through ignorance not to keep the day, the error is light; to know clearly the command, and yet refuse to keep the holy day,—the sin is greater. For the holy rest of the Sabbath, is a manifestation of the gracious intentions of the Most High God to mankind. Because during six days we have to toil much for the support of the fleshly body; but on the seventh day, we are to desist from these toils of mind and body, that we may nourish the soul. And man's divine spiiit is more enduring, and more honorable and important than man's fleshly body, which, at the longest, will not exceed a hundred years' duration; man's divine spirit lives for ever —it is an undying, spiritual thing; &c.

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JOURNAL OF OCCURRENCES.

THE REBELLION, on the borders of Kwangtung, Kwangse, and Hoonan provinces, which has excited general attention and great alarm, broke out on Sunday, February 5th of the current year. On that day the rebels had predetermined to commence their operations, and actually did so. We have seen an official notice of it, sent by the lieutenant-governor of Hoonan to the emperor, in which he gives the above date.

The principal insurgents, called *Yaou-jin*, are chiefly of Leĕnshan, on the northwest frontier of Kwangtung. They are stated, in Chinese books, to be the descendants of a person named *Pwan-koo*. Who this person was, or when he lived, is matter of dispute; but however that may be, it is certain, that the Yaou-jin first appeared in Hookwang and Yunnan, whence they passed over and established themselves in Kwangse. During the reign of Kaoutsung of the Sung dynasty, in the middle of the 12th century, some of these men were brought as slaves to Leĕnchow, in this province; and were sent to cultivate small patches of land among the crags of the mountains. As they increased in number beyond the control of their Chinese masters, they divided themselves into eight tribes (in Chinese pă pae): and although they have since been further subdivided, first into twenty-four, and now into fifty tribes, yet the original division into eight tribes is still retained. Of these eight, three are attached to Leĕnchow, and five to Leĕnshan.

The hair of the men is braided up in a tuft on the top of the head; that of the women is matted with yellow wax, and formed like a board placed on the top of of the head, somewhat resembling the European college caps. Both men and women ornament their heads with green beads, pheasant's feathers, &c. Their garments are made of a sort of linen or grass-cloth, are loose, and of divers colors. The young men and women sing in response, and select wives and husbands from those whose songs please best. The length of each other's waistband or sash being measured, fixes the nuptials.

The natural disposition of these people is ferocious and cruel. They delight in quarrels and murder; but are very true to their promises; and fear gods and devils. They can endure hunger, and prosecute their battles with perseverance. Their armor consists of long swords suspended on their left sides, and large crossbows slung on their right: in their hands they carry long spears. They run up and down hills, and in the most dangerous places, with great speed and intrepidity. In battle they support each other with bows and spears, and so rush forward; those who hold spears leading the van; they do not long defend themselves with bows. When shooting, the archers hold their swords in their mouths. If hard pressed and unable to use their spears and bows, they lay them aside, and take to their swords, with which they make a most desperate resistance. They put themselves in battle array at some dangerous pass; and if they run, are sure to have archers lying in ambush.

As soon as the chidren are able to walk, the soles of their feet are seared with a hot iron, to enable them to tread upon thorns, stones, or spikes, without being hurt. These people rush forward in crowds, just like a herd of wild beasts or wolves;—hence their name Yaou-jin, which denotes a wild-dog, or wolf-man.—In addition to the above particulars, derived from a topography of Leĕnchow, published under the Emperor Keĕnlung, the Chinese of Canton strenuously assert, and firmly believe, that the mountaineers have short tails behind, like dogs or monkeys. But Keĕnlung was not the man who would sanction the publication of such an absurdity.

To return to the rebellion, from which we have so long digressed; Woo Yungkwang, the lieutenant-governor of Hoonan, names as the

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chief rebel CHAOU KINLUNG, that is, Chaou, the Golden Dragon; an epithet since assumed as the royal title of the rebel chieftain. To this man is attributed, by some prisoners taken, the power of working wonders with his sword; of taking water into his mouth and spurting forth fire; of knotting rushes and converting them into cattle, &c.; and these reports are communicated in the official dispatches to the emperor. It is added, that there is among the rebels a female general, who has sent her sister to be married to one of the rebel chiefs, on the frontiers of Canton.

Chaou is clothed in a *yellow* jacket, and an emblazoned under-dress, on which are embroidered the three words, Kin lung Wang, 'the Golden dragon King.' The chief rebels of the Yaou tribes are clothed in yellow riding jackets; the rest have red cloth turbans. They all can perform demoniacal arts, but with unequal success.—Such is the simple tale of the lieut.-governor to the emperor, and to this he adds,—"But there are none of the Triad Society among them." To this part of the memorial, the Emperor replies in his own hand-writing, with the vermilion pencil, "Demoniacal arts are words which should never appear in a memorial to me. And how know you certainly that there are none of the Triad Society among them? Hereafter, when they are annihilated, and it is found out that there were Triad banditti among them, what will you do! Where will you hide yourself on the earth!"

The lieutenant-governor represents the hills as covered with snow in February; the cold intense; and the passes impracticable. There were not troops enough in the neighborhood to act against the mountaineers, who could easily run away, but there was no pursuing them. However, since that, the rebels have been the pursuers; and the imperial troops have been defeated repeatedly, with the loss of a great many officers, guns, and ammunition. Among the killed is Haelingah, the tetuh or commander-in-chief of the province of Hoonan.

The progress of the rebels has been rapid, and they have possessed themselves of four large towns, besides several smaller ones. One town they plundered of the treasure and grain laid up in it, and then set fire to the public offices. But the people, who are not found in arms against them, have in no case received any injury or insult. The rebel leader is said to have even issued manifestoes, declaring that he wars only with the armed servants of the government, and intends no harm to any besides.

The rebels have received one or two severe repulses. Loo Kwan, the Governor of Hookwang, having advanced towards the scene of the contest, accompanied by Lo Szekeu, the tetuh of Hoopih, to supply the place of the deceased Haelingah, their joint efforts obtained temporary victory for the imperial arms. The vanquished rebels retired abruptly to their mountains, which was attributed, for a time, to fear. But their speedy return to the war, with increased ardor and fury, proved the fallacy of that supposition. Among the prisoners fallen into the hands of the government are a son and brother of Chaou Kinlung; to rescue whom, a vigorous sally has been made, which though it proved unsuccessful, was not relinquished, till many of the imperial troops had been slain. Loo Kwan and Lo Szekeu have been highly praised by the emperor, for the check (brief as it was) which they had given to the insurgents: but they are, at the same time, reduced to the situation of secondaries; direction of the war being given to Kingshan, general of the Mantchou troops in Hoopih province.

DEATH OF GENERAL HAELINGAH, the tetuh of Hoonan. This Tartar officer fell into a snare which rebel treachery had laid for him. The Golden Dragon, having heard of the situation and circumstances of the general, sent some of his cleverest people to feign themselves villagers, who desired relief from the rebels, and to offer themselves as guides to the imperial army among the hills. The general believed these deceivers, and moved forward, with a detachment, eight pieces of artillery, ammunition, stores, and money for the purchase of provisions. When they had reached a place convenient for the enemy, the rebels, who lay in ambush, fell upon them suddenly, and shot, at the first onset, the general and upwards of twenty officers. They killed, also, a few scores of the soldiers; and seized the guns,

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ammunition, &c. The general's remains were afterwards obtained:—his left arm was cut off; his eyes both dug out; his head clove in two; and he had a sword-cut on his forehead. Lieut.-general Ma fell at the same time; his body was found, without its head.—The emperor, while he blames the precipitancy of these two officers, directs posthumous honors to be conferred on them and others who fell with them. He also directs that rewards be given to the families of the slain, in consideration of their having suffered in the service of the country.

The emperor Kanghe carried on an exterminating war against the mountaineers now up in rebellion, and was at last obliged to desist, without effecting his purpose. It is rumored that Taoukwang has declared it his resolution, to use every effort to put the whole race of Yaou-jin to the sword. So that some look forward to a long continuance of bloodshed, and all the miseries attendant on such operations. The only necessary of life for which the Yaou-jin are dependant on the Chinese is salt, and this they are said to have been laying up largely for some years. Government has directed its servants to say as little as possible, publicly, about these rebels, the preparation of troops, &c. And many of the people are afraid to speak or write to their friends, upon such matters. Some of his majesty's privates have pleaded filial piety, as a set-off against military duty; and represented that they are only sons of aged mothers, whom they cannot leave. About a score of these poltroons were punished with twenty blows, and dismissed the army.

Opium in the army. Of a thousand men sent by the governor of Canton, to act against the rebels, the commanding officer has sent back two hundred, rendered totally unfit for active service, by the habit of opium-smoking.

Peking. In the northern division of the city, a secret society, called the 'Wonderful association,' has been discovered. The head of the combination sent thither an old man, in the humble garb of a manure-gatherer, which is considered the meanest occupation in China. But this degraded person had money, which he distributed to poor soldiers, and people in distress, in order to win their affections, and induce them to enter the Wonderful association, by taking certain prescribed oaths. Wang laou-tow-tsze, or old King, as the man was called, had an associate named Tang Pa-urh, who, having in his hand some defect of old standing, which disabled him from opening his fingers, pretended there was something wonderful in this, and was in consequence called, the "Lion, the recumbent Budha." The associates were to enter Peking, the first moon of the present year, to join their brothers there. But the plan being discovered, old King and the Lion were, by last accounts, both in custody.

Two other associations of a similar nature are now before the criminal courts, at Peking, but no decision having yet been passed, we are unable to give the particulars.

Famine. In consequence of the extensive inundations of last autumn, many towns and villages, in the provinces of Ganhwuy, Keängse, Hoopih, and Chĕkeäng, are now suffering for want of food. In the three former of those provinces, the emperor has directed a remission of a portion of this year's taxes, on the suffering towns. He has also commanded that the starving people be supplied from the imperial stores, both with rice for their present wants, and with seed to sow. These presents are not always wholly gratuitous; restoration is usually required, as soon as a better harvest gives the poor people power to do so. A similar boon has been requested on behalf of Chĕkeäng, which was also afflicted with drought and inundation.

Cochinchina. Accounts have been received of a rather serious affray on the borders of Cochinchina, in Taeping foo, on the southern frontier of Kwangse province. It was occasioned by a dispute about some coal-pits in that neighborhood; the result was unfavorable to the Chinese government party. Two officers, civilians, and about a hundred soldiers were killed. The lieut.-governor of Kwangse has written to his superior, governor Le of Canton, and has at the same time sent a detachment of troops to suppress the rioters.

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These people are said to be connected with 24 districts of barbarous *Meaoutsze*, who yield a very partial obedience to the Chinese government, and who are quite similar to the Yaou-jin, of whom we have already given some account.

Du Halde gives a very tolerable description of these Meaoutsze, but does not explain the meaning of their name, for which his English translator reproves him, and tells his reader that Meaoutsze means the offspring of cats. In this, however, he is quite mistaken, and had better have left his reader to grope in the dark as Du Halde did, than so mislead him. The word *Meaou* denotes a plant springing from the earth; to bud forth; and perhaps, in its connection with these mountaineers, the term may denote, that they are the aborigines, the natives of the soil.

ROBBERY. The imperial stores at Peking have been robbed of 222 cases of vermilion, weighing 11,090 catties. A strict inquiry is instituted.

RETIREMENT OF AGED STATESMEN. Chin Jŏ-lin, President of the Criminal Tribunal being aged and infirm, is commanded by the Emperor to retire. He is permitted to carry with him his original rank.

This person once begged his bread in the streets of Canton. He had an early education and inherited a good patrimony, which he squandered in vicious courses, and reduced himself to the actual want of food; for his friends forsook him in the day of his calamity. The manager of a band of play-actors took a fancy to his appearance, and wished him to appear on the stage. He declined this, but became an assistant to the manager, for a few years, and obtained a little money to appear at the public examinations. He was sucessful and rose rapidly to the rank of *Hanlin*, and from thence he entered on the civil service.

In Canton province, the scene of his early debauchery and disgrace, he afterwards appeared as criminal judge, and then as fooyuen. He afterwards became the governor of the two 'Lake provinces,' i. e. Hoopih and Hoonan. And eventually he settled down in Peking as a president of the Hanlin yuen.

Our native correspondent remarks that Chin Jŏ-lin, in the course of his life, has experienced the vicissitudes of bitterness and joy. In this world generally, when a man's destinies have run their round, he ought to perform appropriate duties, and leave the rest to the decree of Heaven. Whether a man have adversity or prosperity does not depend on his own schemes. It is not by force that he can get rid of adversity; nor can he by covetous wishes attain prosperity.

So moralizes our heathen friend. He refers all to a mysterious course in nature; the revolution of events, a numerical destiny. The government of an infinitely wise and just God, the mercy and grace of the Father of the Universe, are ideas which have no place in his mind.

Another aged minister, Sun Urh-chun, for several years governor of Fuhkeën and Chĕkeäng, has also retired, on account of illness. Having been very successful in quelling insurrections on the island of Formosa, His Majesty, after some hesitation, has allowed him to retire, with very high honors.—He is since dead, and additional posthumous titles have been conferred.

May 26th. As the reports, respecing the insurgents, continue unfavorable to the Government party, it is expected that governor Le will soon repair to the seat of war in command of a body of 2000 men, who have already been ordered to proceed thither.

The continuance of this war is considered very injurious to the inland trade of Canton, as it hinders all business between this city and the merchants of Szechuen, Yunnan, and Kweichow.

Arrival of new officers. The new poochingsze, Keih-hang, and the foo-tootung, or lieut.-general of the Tartar troops, Yuhwan, lately arrived to take possession of their new offices. The arrival of Yang Chinlin, the new anchäsze is daily expected.

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THE

CHINESEREPOSITORY.

VOL. I.—CANTON, JUNE, 1832.—No. 2.

REVIEW.

Ta Tsing Wan-neën Yih-tung King-wei Yu-too,—"A general geographical map, with degrees of latitude and longitude, of the Empire of the Ta Tsing Dynasty—may it last for ever." By LE MINGCHE TSINGLAE.

THE vast dominions of the Mantchou-Chinese, comprising many kingdoms, formerly distinct and independent, which, long ere Europe had emerged from the darkness and ignorance of the middle ages, were far advanced in civilization and the arts, present a wide field for the researches of the geographer, the virtuoso, or the grammarian. It is in the first of these characters, that we will now endeavor to trace, on the map before us, the boundaries and divisions of this great and most ancient empire. Thanks to the labors of the Catholic missionaries who preceded us, at a time when more liberty was granted to the "sons of the Western Ocean," and to whom the Chinese are indebted for whatever systematic knowledge of geography they possess, our task is comparatively easy. In the present confined situation of foreigners in China, we can be expected to add but little to the geographical information already within reach of the scholars of Europe and America. Our object is simply to place in the hands of our readers, in an English dress, that knowledge which now lies amost concealed, in the ponderous folios and quartos of France, or in the multitudinous volumes of bare compilation, to which the present talent of China is confined.

Le Mingchĕ, more generally called Lo Tsinglae, author of the map of which the title is given at the head of this article, is a priest of the Taou sect, and a native of Canton. His astronomical and geographical studies were prosecuted for some years, we have understood, under an European residing in the interior of China; and the fruit of them has been given to the

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world in a treatise on these sciences, first published in 1820, in three volumes, which have been since increased to five. He was also, we believe, chiefly employed in compiling the maps for the Kwangtung Tung Chè, or general Statistical Account of Kwangtung province,—a large and voluminous work, which, was published in 1822, under the direction of Yuen Yuen, formerly many years governor of Canton, and a patron of our author. Le Tsinglae, who, from his works, appears to possess considerable talent, and a mind superior to the generality of his countrymen, is now residing in a sequestered country place, a few miles from Canton.

The map before us was published, we think, in 1825 or 1826. It evinces, by the rough manner in which it is drawn up, the very partial advances made by the Chinese in the art of chorography. All that they know of the subject has been derived, indeed, from the Catholic missionaries; but they have followed the instructions of their *barbarian* teachers, only so far as they themselves thought proper. They have been taught by them the doctrine of the earth's globular form; the consequent system of spherical projection; the use of latitude and longitude, in order to ascertain the exact situation of places; and the method of finding the same by observation and calculation. These have been adopted by the Chinese, and with very great advantage. But devoid of all neatness of execution, their maps present a rough, unfinished appearance; the coasts are badly described, and afford no guide to the navigator; islands are crowded together,—a large number being roughly supplied by only three or four, of a size wholly disproportionate to their real extent,—or they are entirely omitted. Very little regard is paid to the relative distances of places, so that a town, situated on the bank of a river, may be placed, on paper, at a distance from it of several miles. And the courses of rivers, however small they may actually be, are invariably described by two lines, at some distance from each other, thereby so crowding the map, as to leave little room for names of places, which in Chinese characters occupy considerable space. Yet, notwithstanding all these disadvantages, the map before us is of value, inasmuch as it affords a very complete outline of the Chinese empire, on a large scale; and as a native work, is inferior only to a valuable MS. atlas, contained in the Chinese library of the Honorable Company, at Canton. The explanatory and descriptive observations, which fill up the unoccupied corners, are useful, and serve to enable the inquirer more readily to trace the several divisions of the empire.

The present possessions of China, or of the Mantchou-Chinese dynasty, far exceed the extent of the empire under any previous reign. From the outer Hing-an ling, or Daourian Mountains, on the north of Mantchou, to the southern point of the island of Hainan, the greatest breadth is about forty degrees. And the

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utmost length, from the wintry island of Saghalien, on the N. E., to the most western bend of the Belur chain, in Turkestan, is about seventy-seven degrees. These positions, occupying so large a portion of Asia, and in extent inferior only to the vast dominions of Russia, may be classed under three principal divisions, viz.;

I. China Proper, or the empire as it existed under the Ming dynasty, which ruled in China from 1368, until the Mantchou conquest, in 1644.

II. Mantchou, or, as it has been latinized, Mantchouria, the native country of the reigning dynasty: and

III. The Colonial possessions of China, in Mongolia, Soungaria, and East Turkestan, to which may be added Tibet, and the several tribes bordering on Szechuen and Kansuh.

China Proper is the largest, and in every respect the most important of these three divisions. Its name *China*, used among foreigners, seems derived from *Tsin*, the name borne by the first dynasty that obtained universal dominion over the various kingdoms of which China was formerly composed. It was, probably, when Tungking, Cochinchina, and the neighboring countries were subdued, and forcibly colonized, by the arms of this dynasty, that the name was spread throughout the Indo-Chinese nations, and thence found its way over India and Persia, to the countries of the west. This supposition, respecting the derivation of the name China, is rendered more probable, from the fact that, while, from time immemorial, the country has been called Chung Kwŏ, 'the Middle Country,' it has also received, under each succeeding age, the name of the dynasty then reigning. And, though among the Chinese the name of Tsin has not, like the more glorious and less tainted names of Han and Tang, been adopted by the people as their own perpetual designation; yet, having once obtained circulation among the surrounding countries, by the splendid victories of its founder, it would not with them be so readily lost as in China.

China is situated between 18 and 41 degrees N. lat., and between about 98 and 123 degrees lon. E. from Greenwich. Its estimated extent is about 1,298,000 square miles, while the estimate for the whole empire is 3,010,400, or something more than the total extent of Europe. The northern boundary of China is the Great Wall, by which it is separated, on that side from the desert lands of the Mongol tribes, and from the scarcely less dreary country of the Mantchous; on the east, the gulf of Pechelee, (called in Chinese Puh-hae), the Eastern ocean, and the Formosa channel, wash the rocky coast, and receive the waters of several large rivers; on the south, the China sea is thickly studded with barren islands, the resort of desperate pirates; and on the west, several barbarous frontier tribes stand between the ancient empires of China and Tibet; while the southwestern

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provinces are conterminous with the foreign kingdoms of Tonquin, Cochinchina, Burmah, and the half-conquered Laos.

Divisions. The whole country is divided into eighteen provinces, which are usually aranged by the Chinese in the following order:—Chihle, Shantung, Shanse, and Honan, on the north; Keängsoo, Ganhwuy Keängse, Chekeäng, and Fuhkeën, on the east; Hoopih and Hoonan, in the middle; Shense, Kansuh, and Szechuen on the west; and Kwangtung, Kwangse, Yunnan, and Kweichow, on the south. Of the above provinces, Keängsoo and Ganhwuy were formerly united under the name of Keängnan; Hoopih and Hoonan were together denominated Hookwang; and Kansuh formed part of the province Shense. Under the present dynasty, these have been separated. Other provinces have been greatly increased in extent.—Kansuh has been made to stretch far out, beyond the limits of China proper,—across the desert of Cobi, to the confines of Soungaria, on the N. W., and to the borders of Tibet, on the west; Szechuen, already the largest province of the empire, has extended its government over the tribes commonly called Sifan and Turfan, lying between that province and Tibet; and Fuhkeën has long included within its boundaries part of the fertile island of Formosa. These and other changes in the divisions of the country, accompanied by the active, emigrating spirit of the people, which in a few years renders these newly attached colonies wholly Chinese, must soon require a change of the European designation and limits of "China Proper."

The Coast of China is in general bluff and rocky; the chief exception being the southern part of Chihle, which, on the other hand, presents to the eye an almost unvaried sandy flat, Teëntsin foo, on the Pih ho, or White river, is the only part of this province, and is inacessible to vessels of heavy burden. Lighter ussels can enter the river, only by being towed over the sands which lie at its mouth.—The promontory of Shantung is equally inaccessible, from its ruggedness. It possesses but a few good harbors, and many Chinese junks are annually dashed to pieces on its shores.—Keängsoo is easy of approach: but though the two largest rivers of China, the Yellow river, and the Yangtsze keäng, both disembogue themselves into the sea within its confines, yet it possesses but one good port, which is Shanghae heën, near the frontiers of Chekeäng. For, the Yellow river, in its rapid progress to the sea, carries along with it large quantities of sand and clay, which being lodged at a short distance from its mouth, forms one of the worst dangers that coasting junks have to pass betwen Amoy and Teëntsin. And the Yangtsze keäng, stopped in its more gradual passage by rocks and islands which almost block up its entrance, creates, by the accumulation of sand, a bar insurmountable even to vessels of small burden.—The coasts of Chekeäng and Fuhkeën

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broken into numerous capes and promontories, and everywhere indented by bays and rivers, are throughout very rocky, with few sands or flats. The Chusan (or Chowshan) Archipelago, near the northern extremity of Chekeäng, is extensive, occupying a space of nearly 30 miles, and possessing many safe anchorages. The Formosa channel, between the mainland of Fuhkeën and the island of Taewan or Formosa, is dangerous and difficult of navigation. The western coast of that island is surrounded with rocks and quicksands, which render its fine harbors almost useless, except to junks of very small tonnage. The eastern parts, which are still possessed by the uncivilized aborigines, are in consequence little known.—The dangers of the Canton coast consist rather in sands and flats, than in rocks; though the rugged islands which appear along its whole breadth are numerous. There are many good anchorages for small vessels, and several safe harbors; but the island of Hainan, near the southwestern extremity of the province, is surrounded like Formosa, by many dangers, both from rocks and sands. The narrow strait which separates Hainan from the mainland is, probably, the place called by the Mohammedans of the 8th and 9th centuries, 'the Gates of China.'

Rivers. It is the glory of the Chinese that their country is richly watered, and that, by means of rivers, lakes, and canals, communication is rendered easy between all its provinces. Of all subjects of geography, whatever relates to the rivers of the country, they consider as the most interesting, and consequently give it the greatest attention. Yet, for a very long period the source of the Yellow river remained unknown to them, and comparatively modern Chinese writers have declared it impossible to ascertain its real origin. The Hwang ho, or Yellow river, is the most celebrated river of China, though in extent it is inferior to the Yangtsze keäng. It rises in the Singsuh hae, or sea of Stars, in the Mongol district of Koko-nor, which lies between Tibet and the province of Kansuh. Thence, it touches Szechuen, on its progress to Kansuh, through which it passes in a northeast direction to Shense. In Shense it takes a course more directly north, and passes out into the territories of the Ortous Mongols. But having approached the limits of the desert of Cobi, it returns in a southerly direction, and forms a boundary between the provinces of Shense and Shanse, till it reaches nearly the latitude of its source. It then turns eastward, and passes through Honan, Shantung, and Keängsoo, to the sea, which it reaches after a course of about 2000 miles.

The Yangtsze keäng, or "Child of the Ocean," which Europeans have erroneously denominated the Kian-ku and the Blue river, is otherwise called by the Chinese Ta-keäng, the Great river. It rises in Tsing hae or Koko-nor, some degrees beyond the source of the Yellow river, which it passes, within the distance of 30 miles, on its way towards Szechuen. It

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is here called the Muhloosoo, but soon after entering Szechuen, it takes the name of Kin-sha, 'golden-sanded,' which it bears in its passage southward through Yunnan, and again north through those parts of Szechuen which are inhabited by subdued Meaoutsze. It afterwards takes the well-known names of Great river and Yangtsze keäng, which it retains in its majestically rapid and serpentine course, through Szechuen, Hoopih, the northern extremity of Keängse, Ganhwuy, and Keängsoo, to the sea. This river, from its almost central course and the number of provinces though which it passes, has been termed 'the girdle of China,' and has given rise to the common expressions north of the river, south of the river, and beyond the river.*

The river next in size to the Hwang ho and Yangtsze keäng, is the Se keäng or Western river, which rises in the mountains of Yunnan, and passing under various names through that province and the adjoining one of Kwangse, enters Kwangtung, where it unites with the Pih keäng, or Northern river, and with a minor stream, at Sanshwuy, or 'the Three streams,' a little to the west of Canton. A great number of small rivers and channels then carry its waters to the sea.—The Pih ho, or Pei ho, in Chihle province, is a river of some importance.—The Meinam kom, or river of Camboja, and the Salween or Maraban river, both of which pass through China, are also worthy of mention. The former of these rises in Koko-nor, not far from the source of the Yellow river, and passes under the names of Sa-tsoo and Lan-tsang, through Yunnan, into the country of the Laos, where it receives the name of Kew-lung. Thence it flows through Camboja, to the sea, at Mitho. The Salween rises likewise in Koko-nor, and passes under the names of Noo and Loo through the province of Yunnan, whence it enters Burmah, and forms the boundary between that country and the Laos tribes, in its progress to the sea at Martaban.

Even among the tributaries of the two great rivers of China, many rivers may be found of considerable length, and some scarcely inferior to the largest rivers of Europe. At the head of these are the Han-shwuy, which, rising in the mountains between Shense and Kansuh, empties itself into the Yangtsze keäng at Hanyang foo, in Hoopih,—and the Yalung keäng, which rises in Koko-nor, and after running for some time nearly parallel with the Yangtsze keäng, empties itself into that river on the borders of Szechuen and Kansuh. Many others of minor importance might be enumerated; but we leave them to be introduced in a more particular description of the several provinces of China.

The Grand Canal, in Chinese Yun ho, or 'the Transit river,' is of much more importance to the inland trade than either

* The last of these expressions is very commonly applied to north-country men, but the other two are not now often heard.

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of the two great rivers of China.* It is cut through that vast plain, which extends from Peking, over the southern districts of Chihle, part of Shantung, and the whole breadth of Keängsoo, to Hangchow foo, in Chekeäng. This stupendous canal, which was dug by command of one of the emperors of the Mongol dynasty (Yuen), at the close of the 13th, or commencement of the 14th century, joins together the rivers Hwang ho and Yangtsze keäng, at a point near their mouths at which they are not above 100 miles apart. It does not, as seems implied in the description given of it by Grosier, and after him by Malte-Brun, extend from Peking to Canton; being but a portion of the almost wholly uninterrupted communication, which exists between those two places. Were it not that the Yangtsze keäng and the Che keäng meet other streams in the province of Keängse which conduct to the borders of Kwangtung, the works of communication would be but half completed by the Grand Canal; which could not have been cut with the same ease through the hilly regions of Chekeäng, Keängse, and Kwangtung, as through the marshy plains of Keängsoo, or the sandy flats of Chihle. There are many other minor canals throughout the empire, but none of them are of any considerable note.

The Lakes of China are chiefly found in the central and eastern provinces,—along the majestic course of the Yangtsze keäng, or spread over the level country of Keängsoo. The largest of these lakes are the Tung-ting hoo, the Po-yang hoo, the Tae hoo, and the Hungtsih hoo. The Tungting hoo, in Hoonan, is said to be 220 miles in circumference. It receives the waters of several southern rivers, which, rising in Kwedchow and Kweichow, find their way through this lake to the Yangtsze keäng. From the eastern side of the Tung-ting lies the city of Woochang foo, over an area of about 200 miles east and west, by 80 north and south, the course of the Yangtsze keäng lies between a great number of lakes almost touching one another; which circumstance gives to the provinces Hoopih and Hoonan their names, meaning north and south of the lakes.—The Poyang, in Keängse, is of less extent; but, like the Tung-ting it receives four large rivers, and discharges their waters into the Yangtsze keäng. The tides reach partially to this lake, though above 300 miles distant from the sea, and it is subject to severe tempests, which render its navigation dangerous. The scenery of the surrounding country is pleasing and romantic, the favorite seat of the Chinese

* The Yellow river, which by its frequent inundations appears to be more injurious than useful to the country, cannot, in consequence of its very rapid course, be at all navigated; and even to cross from one side of it to another, is frequently attended with difficulty and danger. On the Yangtsze keäng, trade is far more practicable, and is carried on to considerable extent; but strong and protracted ebb tides with short floods, render the navigation of it also difficult.

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poetic muse.—The Tae hoo, though it is also connected with the Yangtsze keäng, does not, like the two preceding lakes, discharge its waters into that river; on the contrary, it seems probable that the lake is chiefly supplied by the river, in its approach towards the sea. It is situated in the beautiful and well-watered plain which lies between the cities of Soochow foo in Keängsoo, and Hangchow foo in Chekeäng,—a district considered by the Chinese as a perfect terrestrial paradise. The borders of the lake are skirted by very romantic scenery of hill and dale, and the broad expanse of water is broken by several hilly islets.—The Hung-tsih hoo, in Keängsoo, is greatly inferior in beauty of scenery to the other lakes. It receives the waters of the Hwae river before entering the Hwang ho; and is closely connected with so many lakes of smaller size, as to render the surrounding country the most marshy district in the empire. The situation is near the junction of the Grand canal and Yellow river, a place of considerable importance, owing both to its being a great thoroughfare, and to the large quantities of salt that are obtained from the neighboring marshes.—Besides these four principal lakes, there are also several large lakes in Chihle, Shantung, and Ganhwuy; and one or two of considerable extent in Yunnan.

Mountains. China is generally speaking a mountainous country. The only very flat provinces are Chihle, Keängsoo, and part of Ganhwuy. Chihle is low and sandy; Keängsoo is almost an entire plain, intersected in every direction by rivers, lakes and canals; and Ganhwuy has but few mountains. The province of Kiangse is adorned with many beautiful vallies.

In China there are two principal chains of mountains throughout the S. E. the other in the N. W.—The southeastern range extends in broken chains over the provinces of Yunnan and Kweichow; thence it stretches eastward, separating the provinces of Kwangse and Kwangtung (or Canton) on the south, from those of Keängse and Hoonan, on the north. From Kwangtung the chain takes a northeastern direction, through Fuhkeën and part of Chekeäng, in the latter of which it terminates.* This range is difficult of access; and frequently surrounds elevated and comparatively level tracts of land, occupied from time immemorial, by an uncivilized but independent race of men, known under the general name of Meaoutsze. These people have their chief seats between Kwangse and Kweichow. Some are scattered over those two provinces, as well as over Yunnan and

* Malte-Brun, whose variety of collected matter respecting China we have found very useful, blended also with a large portion of error, says that this chain is called the *Mungian* and *Mangi*, the name of southern China. The words here meant, we suppose to be *Man-e*, southern barbarians, a term which might have been still sometimes used by the proud Mongols in the time of Marco Polo (who first spoke of the Manj); but which has been long since disused in this country, and applied only to the inhabitants of the Indian Archipelago.

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Szechuen; where they live peaceably, under the government of their own officers, subject to the control of the Chinese. Others range at liberty their native mountains, governed by princes, who are either of their own choosing, or are hereditary among them. Of the latter class is the tribe called Yaou-jin, occupying the hills between Kwangtung, Kwangse, and Hoonan, which has lately joined with secret associations of Chinese, to attack the surrounding country, and aim at the imperial throne. The king of this tribe is named Le Tihming, and is now a mere youth, under 20 years of age.

The mountainous range in the northwest, Malte-Brun supposes to consist, not so much of regular chains, as of a succession of terraces or table-lands. These mountains first appear in Szechuen, whence they extend, in irregular ranges, over great part of the provinces of Kansuh and Shense, both on the north and south of the Yellow river. In Shense the chain divides; and one branch occupies the extensive plateau formed by the great northern bend of the Yellow river; while the other stretches eastward into Honan, till it again meets that river, after its return southward from Mongolia. The chain being here more broken and less elevated than in the other provinces, no obstacle is presented to the progress of that great river towards the sea; but on the north of it, the chain assumes a more regular appearance; and running up between the province of Shanse and Chihle, is met at its termination by a portion of the Great wall. There is a considerable break between this part of the chain, and what is considered as the continuation of it in Mongolia.

Of the southeastern range of mountains, the Meiling, celebrated for the road cut over it, between the provinces of Kwangtung and Keängse, has alone been examined by Europeans. Its prevailing rocks appear to be gneiss and quartz. The western parts of the China, in Kwangse, Yunnan, and Kweichow are, probably, richer in minerals than any other portion of China. They possess gold, silver, iron, tin, and copper mines, in many places; also cornelians, jasper, rubies, and beautiful marbles in Yunnan. Gold and silver exist, likewise, to some extent, in Szechuen, Kwangtung, and Keängse; and to a smaller extent in Hoopih and Fuhkeën. Iron and lead are found more or less in all the southern provinces. Mercury is obtained, chiefly in Szechuen and Kweichow. And there are a few coal-mines in Kwangtung.—The mountains of the north appear to be less abundant in minerals; but iron and tin are obtained to a small amount in most provinces. The yuh stone or jade is found in Shense, Shanse, and Honan; the cornelian in Chihle. There are marble quarries, in Ganhwuy, Shantung, and Shanse; and there are extensive coal pits, in the southern portion of Chihle, in Shanse, and also, to a very limited extent, in Shantung, Keängsoo, and Honan.

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We have thus given a slight sketch of 'the Middle Country,' or what is commonly called China Proper. We shall next proceed to describe Mantchouria; and afterwards the colonial possessions of China. If we are found frequently to differ from more able geographers, it must be remembered that the subject is little known even to the best-informed Europeans; and that we have therefore followed Chinese in preference to foreign authorities.

(*To be concluded in the next number.*)

Ancient account of India and China, by two Mohammedan travelers, who went to those parts in the 9th century; translated from the Arabic by the late learned EUSEBIUS RENAUDOT. *With notes, illustrations, and inquiries by the same hand.* London, printed for Sam. Harding. MDCCXXXIII.

(*Continued from page* 15.)

WE have already alluded to the papers appended to the work under review; one of these is an inquiry into the time when the Mohammedans first came to China; another, is concerning the Jews, and a third is concerning the origin of the Christian religion, in this country. We shall briefly notice each of these topics, which may be again introduced and discussed in future numbers of this work. Referring then to the question,—At what time, and in what way did the Mohammedans first enter China?—we quote from Renaudot:

"It is the belief of many that the Mohammedans went first to China by land, and that the track pursued by some modern travelers, ought to point out to us the road the ancients may have taken. Marco Polo, says they, went into China by the way of Tartary; Mandeville almost trod in his very footsteps; Jenghiz khan, the first emperor of the Mogula, conquered a part of China, and marched thereto from the ancient Mogulistan or Turkestan; we have a Persian account of an embassy from a Tartar prince to the emperor of China, and this embassador went also by land; in the begining of this century, Benet Goez, a Jesuit, traveled also from the Indies to Peking; the fathers Grueber and Orville did, a few years ago, perform the same journey the Muscovite embassadors do when they go to China, and they even assure us, this route, which is not always the same, is pretty well frequented by the caravans of the merchants of upper Asia. These different routes are pricked down in the map of Cathay, published by Kircher in his *China Illustrata.*

"All these instances sufficiently prove, that we may go to China by land, and there is no doubt of it; but the way held by a small number of travelers does not seem to prove that, for certain, the same was held by the caravans and merchants; which ought to have been the case, for such a number of Mohammedans to get into China that way. For, according to the old method of traveling in caravans, it was a very hard matter for the merchants of Persia and Mesopotamia to go thither by land, unless the track was well frequented; and it seems not only certain that it was far from being so, but also, that it was considered only as a by-way—a short cut."

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To put this matter in the clearest light possible, Renaudot stops here to "survey the extent" of the Mohammedan empire, at the time under consideration; and then says;

"But this way by land, whether by Samarcand, by Cabul, by Gaznah, or by Cashgar, was very impracticable in the days of our Arabs, exclusive of the natural inconveniences of the roads they were to travel. All the trade of the East was then in the hands of the merchants of Persia, Bassora, and of the coast quite down to the Red sea, which was the centre of the Egyptian trade, and partly of the Mediterranean. They traded to the Indies by land, in many places, and particularly at Cabul. The products of Arabia, Egypt, Persia and the adjacent provinces, they exchanged with the merchants of Turkestan and the Indies, for musk, precious stones, crystals, spices, and drugs; it was almost impossible for them to go farther, or to drive a trade quite home to China, because of the desert—a dangerous track; and still more because of the continual wars between the Arabs and the princes of Turkestan."

It would occupy too much time to follow the argument through all its details; the result is given in these words:—"All that has hitherto been offered, and much more that might be added, seems evidently to prove, that *the Mohammedans first went to China by sea.* It remains therefore that we examine into the course they steered, the nature of their navigation, the end of their voyages, and what advantages they made of them."

The learned translator brings proof positive to show, that the Arabs did not steer by the compass: and gives it as his opinion that, at first, they only went to Malabar and Ceylon, but in time venturing farther than the Romans had been, they, from isle to isle, at length discovered the shores of China. Their kalifs not only endeavored to have potent fleets; they could have no temptation to make farther discoveries, or new conquests by sea, or to consult the interest of their trading subjects in foreign parts. Wherefore, it is very probable that the first adventurers who undertook this voyage, were urged thereto by the calamities of civil wars, which, having reduced many families to want, obliged them to seek a livelihood by trade. 'Hence we may pretty clearly discern how the Mohammedans first got into China; and it seems that they did not force an admittance as elsewhere, but, chiefly, insinuated themselves under the pretence of trade.'

The sum of the whole seems to be, that the Mohammedans came to China at a very early period of their era, both by sea and land, but chiefly by sea, and almost solely for the sake of commerce.

We have no means of ascertaining the number of Mohammedans now in China; in the western parts of the empire their number is considerable, and everywhere they live unmolested in the exercise of their peculiar rites. Early in the last century their number was "computed at about five hundred theusand."

From what is said of the Mohammedans, Jews, Christians, and Parsees who perished at Canfu, Renaudot discourses at length, and gives it as his opinion, that there is a great number of

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Jews in China, and that they got into China as they did into all other parts of the East; and he wishes Father Ricci or some other missionary had taken more pains to investigate the subject. We must have more information, before anything very satisfactory can be stated respecting the number or situation of the Jews in China, either at present or at any former period.

The most recent testimony which we have on this subject is contained in Morrison's Journal, written while in the interior of China, from which we give the following passage. "October 10th, 1818.—Had a convesration with a Mohammedan gentleman, who informed me, that at Kaefung foo, in the province of Honan, there are a few families denominated the *Teaou-kin keaou*, or 'the sect that plucks out the sinew,' from all the meat which they eat. They have a Le-pae sze, or house of worship; and observe the eighth day as a Sabbath."

If there are Jews in China, living as a distinct sect, it would be interesting to learn their history; and it is much to be desired that facts may be developed, which shall make us acquainted with the present condition of that scattered people. The subject is worthy of consideration; for if the casting away of them has been the riches of the Gentiles, what shall the receiving of them be but life from the dead?

On the origin of the Christian religion in China our translator finds it inconvenient to expatiate; and the subject, also, he is compelled to leave quite in the dark. We will give in his words what seems to be the result of his inquiries. He discarded the idea that St. Thomas ever visted China.

"The first appearance of Christianity in China, that we know of, was in the year of Christ 636; and this is what we gather from an inscription, which in the year of Christ 1625, was found at Si-gnan fu, the capital of the province of Chensi, delineated in Chinese characters, with several lines of Syriac. As this Chinese and Syriac inscription is a monument of very great importance, and the only certain thing of the kind hitherto discovered in the empire, it may not be amiss to explain the principal passages of it. You have a representative copy of this inscription and stone in Father Kircher's *China Illustrata*, which he assures us is very exact; and Hornius and some other Protestants, who would have had it a forgery, without at the least ground, have been refuted by some of their own brethren, who had cooler heads, and more understanding."

'Let us now examine the Chinese part of this inscription according to the translation of some learned Jesuits. The first column lays down the groundwork of the Christian faith,—the existence of a Godhead in three persons, the Creator of all things. It is remarkable that these Syrians use the word Aloho (Jehovah); which they did most certainly, because they could find no word in the Chinese tongue, to convey the idea Christians have of the true God.

'The second and third columns continue to explain the mystery of the creation, the fall of the first man by the seduction of the Devil, who is called Satan, a name quite foreign to the

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Chinese tongue. The fourth explains the advent of Jesus Christ by his incarnation. In the same column is the word *Taçin*, which must here signify Judæa; and there is also a reference to the star in the east. Mention is also made of baptism, and of several ceremonies practiced by the Christians. In the sequel of this inscription, there is reference to the preaching of the gospel in China; and it is said that in the time of Taizan-ven, a holy man called Olopuen or Lopuen, came hither from Taçin, conducted by the blue clouds, and by observing the course of the winds.'

Here we close our extracts from Renaudot; and with one or two remarks must leave the subject, our limits not allowing us to say more. These Syrians seem to have been of the sect of the Nestorians; and, entering the country in the seventh century, to have continued a succession of labors for three or four hundred years; but to make this matter perfectly satisfactory, much more ample testimony is needed. As a topic of ecclesiastical history, this subject opens a wide range, and invites the attention of those who are interested in such inquiries.

Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary, by the Rev. CHARLES GUTZLAFF.

(*Continued from page* 25.)

In the capacity [illegible] contact with the Laos or Chans, a nation scarcely known to Europeans. I learnt their language, which is very similar to Siamese, though the written character, used in their common as well as sacred books, differs from that of the Siamese. This nation, which occupies a great part of the eastern peninsula, from the northern frontiers of Siam, along Cambodia and Cochinchina on the one side, and Burmah on the other, up to the borders of China and Tonquin, is divided by the Laos into Lau-pung-kau (white Laos), and Lau-pung-dam (black or dark Laos), owing partly to the color of their skin. These people inhabit mostly mountainous regions; cultivate the ground, or hunt; and live under the government of many petty princes, who are depend-

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ant on Siam, Burmah, Cochinchina, and China. Though their country abounds in many precious articles, and among them, a considerable quantity of gold, yet the people are poor, and live even more wretchedly than the Siamese, with the exception of those who are under the jurisdiction of the Chinese. Though they have a national literature, they are not very anxious to study it; nor does it afford them a fountain of knowledge. Their best books are relations of the common occurrences of life, in prose; or abject tales of giants and fairies. Their religious books in the Pali language are very little understood by their priests, who differ from the Siamese priests only in their stupidity. Although their country may be considered as the cradle of Bu[illegible]ism in these parts, because most of the vestiges [illegible] Nakodum, apparently the first missionary of [illegible] ism, are to meet with in their precincts; yet [illegible] temples built in honor of Budha, are by no me[illegible] equal to those in Siam, nor are the Laos as sup[illegible] stitious as their neighbors. Their language is [illegible] soft and melodious, and sufficiently capacious [illegible] express their ideas.

The Laos are dirty in their habits, sportful [illegible] their temper, careless in their actions, and lovers of music and dancing in their diversions. Their organ, made of reeds, in a peculiar manner, is among the sweetest instruments to be met with in Asia. Under the hand of an European master, it would become one of the most perfect instruments in existence. Every noble maintains a number of dancing boys, who amuse their masters with the most awkward gestures, while music is playing in accordance with their twistings and turnings.

The southern districts carry on a very brisk trade with Siam, whither the natives come in long, narrow boats, covered with grass; importing the productions of their own county, such as ivory, gold, tiger skins, aromatics, &c.; and exporting European and Indian manufactures, and some articles of Siamese

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industry. The trade gave rise, in 1827, to a war with the Siamese, who used every stratagem to oppress the subjects of one of the Laos tributary chiefs, Chow-vin-chan. This prince, who was formerly so high in favor with the late king of Siam, as to be received, at his last visit, in a gilded boat, and to be carried in a gilded sedan chair, found the exorbitant exactions of the Siamese governor on the frontier, injurious to the trade of his subjects and to his own revenues. He appiled repeatedly, to the court at Bangkok for redress: and being unsuccessful, he then addressed the governor himself: but no attention was paid to his grievances. He finally had recourse to arms, to punish the governor, without any intention of waging war with the king, an event for which he was wholly unprepared. His rising, however, transfused so general a panic among the Siamese, that they very soon marched *en masse* against him, and met with immediate success. From that moment the country became the scene of bloodshed and devastation. Paya-meh-tap, the Siamese commander-in-chief, not only endeavored to enrich himself with immense spoils, but committed the most horrible acts of cruelty, butchering all, without regard to sex or age. And whenever this was found too tedious, he shut up a number of victims together, and then either set fire to the house, or blew it up with gunpowder. The number of captives (generally country people), was very great. They were brought down the Meinam on rafts; and were so short of provision, that the major part died from starvation: the remainder were distributed among the nobles as slaves, and were treated more inhumanly than the most inveterate enemies; while many of the fair sex were placed in the harems of the king and his nobles.

Forsaken by all his subjects, Chow-vin-chan fled with his family to one of the neighboring Laos chiefs; in the meantime, the Cochinchinese sent an envoy to interpose with the Siamese commander-in-

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chief on his behalf. he envoy was treacherously murdered by the Siamese, together with his whole retinue, consisting of 100 men, of whom one only was suffered to return to give an account of the tragedy. Enraged at this breach of the law of nations, but feeling themselves too weak to revenge cruelty by cruelty, the Cochinchinese then sent an ambassador to Bangkok, demanding that the author of the murder should be delivered up; and, at the same time, declaring Cochinchina the mother of the Laos people, while to Siam was given the title of father. Nothing could be more conciliatory than the letter addressed on the occasion, to the king of Siam; but the latter refusing to give any decisive answer to this and other messages repeatedly sent to him, himself dispatched a wily politician to Hué, who, however, was plainly refused admittance, and given to understand that the kings of Siam and Cochinchina ceased henceforth to be friends. The king of Siam, who was rather intimidated by such a blunt reply, ordered his principal nobles and Chinese subjects to build some hundred war boats, after the model made by the governor of Ligore.

But, whilst these war boats, or as they might be more appropriately called pleasure boats, were building, Chow-vin-chan, with his whole family, was betrayed into the hands of the Siamese. Being confined in cages, within sight of the instruments of torture, the old man, worn out by fatigue and hard treatment, died; while his son and heir to the crown effected his escape. Great rewards were offered for the latter, and he was found out, and would have been instantly murdered, but climbing up to the roof of a pagoda, he remained there till all means of escape failed, when he threw himself down upon a rock, and perished. The royal race of this Laos tribe, Chan-Pung-dam, is now extinct, the country is laid waste, the peasants, to the number of 100,000 have been dispersed over different parts

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Siam; and the whole territory has been brought, notwithstanding the remonstrances of the court of Hué, under the immediate control of the Siamese, who are anxious to have it peopled by other tribes. Those Laos nobles who yielded to the Siamese at the first onset, are at present kept confined in the spacious buildings of the Samplung pagoda, a temple erected by the father of Paya-meh-tap, on the banks of the Meinam, near the city of Bangkok. I paid them a visit there, and found them exceedingly dejected, but open and polite in their conversation. They cherish the hope that they shall be sent back to their native country, relying on the compassion of his Siamese Majesty, who forgives even when no offense has been given.

Although the Laos, generally, are in a low state of civilization, yet there are some tribes, amongst their most inaccessible mountains, inferior even to the rest of the nation. One of the most peaceful of these are the Kahs. The Laos, imitating the Siamese, are in the habit of stealing individuals of this tribe, and bringing them to Bankok for sale. Hence I have been able to converse with some of the Kahs, who stated to me, that their countrymen live peaceably and without wants, on their mountains; cultivating just so much rice as is sufficient for their own use; and that they are without religion or laws, in a state of society not far superior to that of herding elephants. Nevertheless, they seem capable of great improvement, and under the hand of a patient minister of Christ, may be as much benefited by the divine Gospel, as have been the lately so savage inhabitants of Tahiti or Hawaii.

Some Laos, who were sent by their chiefs, a few years ago, with a Chinese mandarin from the frontiers of China, appeared a superior class of people, though speaking the same language as the other tribes. They have been greatly improved by their intercourse with the Chinese, to whose emperor they are accustomed to send regular tribute, by the hands of an embassador.

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Amongst the various races of people who inhabit Siam, there are also Kamehs or natives of Camboja. This country, situated to the southeast of Siam, is doubtless of higher antiquity than any of the surrounding states. The name Camboja occurs in the Ramayana and other ancient Hindoo poems; and in the earliest accounts of the country, Hindostan is mentioned as the cradle of Budhism. The language of the Cambojans differs materially from the Siamese, and is more harsh, but at the same time also more copious. Their literature is very extensive, and their books are written in a character called *Khom*, which is used by the Siamese only in writing their sacred Pali books. Most of their books, and, with the exception of the national laws and history, perhaps all,—are in poetry. They treat generally on very trivial subjects, abound in repetitions, and are often extremely childish. I have seen a geographical work, written some centuries ago, which is more correct than Chinese works of the same kind.

Camboja was very long ruled by its own princes; but lately, disunion induced two brothers to take up arms against each other. Cochinchina and Siam both profited by this discord, and divided the country between themselves, while one of the princes fled to Cochinchina, and three to Siam. I was acquainted with two of the latter, the third having died. They entertain the hope that their country will yet be restored to them, since they did nothing to forfeit it. The younger of the two is a man of genius, and ready to improve his mind, but too childish to take advantage of any opportunity which may offer to him. The Cambojans are a cringing, coarse people, narrow-minded, insolent, and officious, as circumstances require. They are, however, open to conviction, and capable of improvement. The males are many of them well-formed, but the females are very vulgar in their appearance. They are on equality with their neighbors, in regard to

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filth and wretchedness, and are by no means inferior to them in laziness. They carry on scarcely any trade except in silk stuffs, which they fabricate themselves, although to do so is contrary to the institutes of Budha, because the life of the silkworm is endangered during the process. To spend hours before their nobles in the posture of crouching dogs, to chew betelnut, and to converse in their harsh language, are the most agreeable amusements of this people.

Camboja is watered by the Meinam kom, a large river, which takes its rise in Tibet. Like the southern part of Siam, the land is low and fertile, and even well-inhabited. The principal emporium is Luknooi (so called by the natives), the Saigon of Europeans. This place has many Chinese settlers within its precincts, and carries on, under the jurisdiction of the Cochinchinese, a very brisk trade, (principally in betelnut and silk), both with Singapore and the northern ports of China. The capital of Camboja is surrounded by a wall, erected in high antiquity. The country itself is highly cultivated, though not to the extent that it might be; for, as the people are satisfied with a little rice and dry fish, they are not anxious to improve their condition by industry.

Hitherto Camboja has been the cause of much hostility between Siam and Cochinchina; each nation being anxious to extend its own jurisdiction over the whole country. Even so late as last year, a Cochinchinese squadron, collected at Luknooi, was about to put out to sea in order to defend the Cambojan coast against an expected descent of the Siamese; while at the same time, the Cambojans are anxious to regain their liberty, and to expel the Cochinchinese, their oppressors.

Cochinchina or Annam, united by the last revolution with Tonking, has always viewed Siam with the greatest distrust. Formerly, the country was divided by civil

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contests; but when a French bishop had organized the kingdom, and amplified its resources under the reign of Coung Shung, Annam could defy the prowess of Siam. Even when the French influence had ceased, and the country had relapsed into its former weakness, the Cochinchinese continued to keep a jealous eye on Siam. The Siamese, conscious of their own inferiority, burnt, on one occasion, a large quantity of timber collected for ships of war, which were to have been built in a Cochinchinese harbor; they have also been successful in kidnapping some of the subjects of Annam; and the captives have mostly settled at Bangkok, and are very able tradesmen. If the character of the Cochinchinese was not deteriorated by the government, the people would hold a superior rank in the scale of nations. They are lively, intelligent, inquisitive, and docile, though uncleanly and rather indolent. This indolence, however, results from the tyranny of government, which compels the people to work most of the time for its benefit. The Cochinchinese pay great regard to persons acquainted with Chinese literature. Their written language differs materially from their oral; the latter is like the Cambojan, while the former is similar to the dialect spoken on the island of Hainan.

It remains now to make some remarks on the introduction of Christianity into Siam. When the Portuguese first came to this country, in 1722, they immediately propagated their own religious tenets. The French missionaries came to the country some time afterwards, by land. They had high anticipations of success from the assistance of the Cephalonian Phaulkon; and, as soon as the French embassy arrived, and French influence gained the ascendancy, they increased the number of able laborers. Two of them even shaved their heads, and conformed to the customs of the Siamese talapoys or priests, under pretence of leaning the Pali langnage. But, when the treachery of Phaulkon had been discovered

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he himself killed, and the French expelled, the influence of the priests vanished, the number of their converts, instead of increasing, rapidly diminished; and the two individuals, who went to live with the Siamese priests, were never more heard of. Though the French missionaries have maintained their station here to this day, yet at times they have been driven to great straits, and subject to frequent imprisonments.

It is astonishing that, while in all other countries, where Romanists have entered, their converts have been numerous, there have never been but a few in Siam. At present, only a small number,—mostly the descendants of Portuguese, who speak the Cambojan and Siamese languages,—constitute their flock; they have at Bangkok, four churches; at Chantibon, one; and lately, a small one has been built at Yutiya, the ancient capital. Yet, all this would be of little consequence, if even a few individuals had been converted to the Saviour, by the influence of the Holy Spirit. But, to effect this change of heart and life, seems, alas! never to have been the intention of their spiritual guides, or the endeavor of their followers. I lament the degradation of people, who so disgrace the name of Christians; and would earnestly wish that never any converts of such a description had made.

The labors of the protestant mission have hitherto only been preparatory, and are in their incipient state. However, the attention of all the different races of people who inhabit Siam, has been universally roused; and they predict the approach of the happy time, when even Siam shall stretch forth its hands to the Savior of the world.

A country so rich in productions as Siam, offers a large field for mercantile enterprise. Sugar, sapan-wood, beche-de-mar, birdsnests, sharksfins, gamboge, indigo, cotton, ivory, and other articles, attract the notice of a great number of Chinese traders, whose junks every year, in February, March, and the beginning of

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April, arrive from Hainan, Canton, Soakah, (or Soo-ae-ka, in Chaouchow-foo,) Amoy, Ningpo, Seäng-hae, (or Shanghae hëen, in Keängnan,) and other places. Their principal imports consist of various articles for the consumption of the Chinese, and a considerable amount of bullion. They select their export cargo according to the different places of destination, and leave Siam in the last of May, in June, and July. These vessels are about 80 in number. Those which go up to the Yellow sea, take mostly, sugar, sapanwood, and betelnut. They are called *pak-tow sun* (or *pih-tow chuen*, white-headed vessels), are usually built in Siam, and of about 260 or 300 tons, and are manned by Chaouchow men, from the eastern district of Canton province. The major part of these junks are owned, either by Chinese settlers at Bangkok, or by the Siamese nobles. The former put on board as supercargo, some relative of their own, generally a young man, who has married one of their daughters; the latter take surety of the relatives of the person, whom they appoint supercargo. If any thing happens to the junk, the individuals who secured her are held responsible, and are often, very unjustly, thrown into prison.—Though the trade to the Indian archipelago is not so important, yet about 30 or 40 vessels are annually dispatched thither from Siam.

Chinese vessels have generally a captain, who might more properly be styled supercargo. Whether the owner or not, he has charge of the whole cargo, buys and sells as circumstances require; but has no command whatever over the sailing of the ship. This is the business of the *hochang* or pilot. During the whole voyage, to observe the shores and promontories, are the principal objects, which occupy his attention day and night. He sits steadily on the side of the ship, and sleeps when standing, just as it suits his convenience. Though he has, nominally, the command over the sailors, yet they obey him only when they find it agreeable to their own wishes; and they scold and

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brave him, just as if he belonged to their own company. Next to the pilot (or mate) is the to-kung (helmsman), who manages the sailing of the ship; there are a few men under his immediate command. There are, besides, two clerks; one to keep the accounts, and the other to superintend the cargo that is put on board. Also, a comprador to purchase provisions; and a heäng-kung (or priest), who attends to the idols, and burns, every morning, a certain quantity of incense, and of gold and silver paper. The sailors are divided into two classes; a few, called tow-muh (or headmen), have charge of the anchor, sails, &c.; and the rest, called ho-ke (or comrads), perform the menial work, such as pulling ropes, and heaving the anchor. A cook and some barbers make up the remainder of the crew.

All these personages, except the second class of sailors, have cabins, long narrow holes, in which one may stretch himself, but cannot stand erect. If any person wishes to go as a passenger, he must apply to the tow-muh, in order to hire one of their cabins, which they let on such conditions as they please. In fact, the sailors exercise full control over the vessel, and oppose every measure, which they think may prove injurious to their own interest; so that even the captain and pilot are frequently obliged, when wearied out with their insolent behavior, to crave their kind assistance, and to request them to show a better temper.

The several individuals of the crew form one whole, whose principal object in going to sea is trade, the working of the junk being only a secondary object. Every one is a shareholder, having the liberty of putting a certain quantity of goods on board, with which he trades, wheresoever the vessel may touch, caring very little about how soon she may arrive at the port of destination.

The common sailors receive from the captain no[illegible] but dry rice, and have to provide for themselves as their other fare, which is usually very slender.

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These sailors are not, usually, men who have been trained up to their occupation, but wretches, who were obliged to flee from their homes; and they frequently engage for a voyage, before they have ever been on board a junk. All of them, however stupid, are commanders; and if anything of importance is to be done, they will bawl out their commands to each other, till all is utter confusion. There is no subordination, no cleanliness, no mutual regard or interest.

The navigation of junks is performed without the aid of charts, or any other helps, except the compass; it is mere coasting, and the whole art of the pilot consists in directing the course according to the promontories in sight. In time of danger, the men immediately lose all courage; and their indecision frequently proves the destruction of their vessel. Although they consider our mode of sailing as somewhat better than their own, still they cannot but allow the palm of superiority to the ancient craft of the 'celestial empire.' When any alteration or improvement is proposed, they will readily answer,—if we adopt this measure we shall justly fall under the suspicion of barbarism.

The most disgusting thing on board a junk is idolatry, the rites of which are performed with the greatest punctuality. The goddess of the sea is Ma-tsoo po, called also Teën-how, or 'Queen of heaven.' She is said to have been a virgin, who lived some centuries ago in Fuhkeën, near the district of Fuhchow. On account of having, with great fortitude, and by a kind of miracle, saved her brother who was on the point of drowning, she was deified, and loaded with titles, not dissimilar to those bestowed on the Virgin Mary. Every vessel is furnished with an image of this goddess, before which a lamp is kept burning. Some satellites, in hideous shape, stand round the portly queen, who is always represented in a sitting posture. Cups of tea are placed before her, and some tinsel adorns her shrine.

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When a vessel is about to proceed on a voyage, she is taken in procession to a temple, where many offerings are displayed before her. The priest recites some prayers, the mate makes several prostrations, and the captain usually honors her, by appearing in a full dress before her image. Then an entertainment is given, and the food presented to the idol is greedily devoured. Afterwards the good mother, who does not partake of the gross earthly substance, is carried in front of a stage, to behold the minstrels, and to admire the dexterity of the actors; thence she is brought back, with music, to the junk, where the merry peals of the gong receive the venerable old inmate, and the jolly sailors anxiously strive to seize whatever may happen to remain of her banquet.

The care of the goddess is intrusted to the priest, who never dares to appear before her with his face unwashed. Every morning he puts sticks of burning incense into the censer, and repeats his ceremonies in every part of the ship, not excepting even the cook's room. When the junk reaches any promontory, or when contrary winds prevail, the priest makes an offering to the spirits of the mountains, or of the air. On such occasions (and only on such), pigs and fowls are killed. When the offering is duly arranged, the priest adds to it some spirits and fruits, burns gilt paper, makes several prostrations, and then cries out to the sailors,—"follow the spirits,"—who suddenly rise and devour most of the sacrifice. When sailing out of a river, offerings of paper are constantly thrown out near the rudder. But to no part of the junk are so many offerings made as to the compass. Some red cloth, which is also tied to the rudder and cable, is put over it; incense sticks in great quantities are kindled; and gilt paper, made into the shape of a junk, is burnt before it. Near the compass, some tobacco, a pipe, and a burning lamp are placed, the joint property of all; and hither they all crowd to enjoy themselves.

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When there is a calm, the sailors generally contribute a certain quantity of gilt paper, which, pasted into the form of a junk, is set adrift. If no wind follows, the goddess is thought to be out of humor, and recourse is had to the demons of the air. When all endeavors prove unsuccessful, the offerings cease, and the sailors wait with indifference.

Such are the idolatrous principles of the Chinese, that they never spread a sail without having conciliated the favor of the demons, nor return from a voyage without showing their gratitude to their tutelar deity. Christians are the servants of the living God, who has created the heavens and the earth; at whose command the winds and the waves rise or are still; in whose mercy is salvation, and in whose wrath is destruction: how much more, then, should they endeavor to conciliate the favor of the Almighty, and to be grateful to the Author of all good! If idolaters feel dependent on superior beings; if they look up to them for protection and success; if they are punctual in paying their vows; what should be the conduct of nations, who acknowledge Christ to be their Saviour! Reverence before the name of the Most High; reliance on his gracious protection; submission to his just dispensations; and devout prayers, humble thanksgiving, glorious praise to the Lord of the earth and of the sea, ought to be habitual on board our vessels; and if this is not the case, the heathen will rise up against us in the judgment, for having paid more attention to their dumb idols, than we have to the worship of the living and true God.

The Chinese sailors are, generally, as intimated above, from the most debase classd of people. The major part of them are opium-smokers, gamblers, thieves, and fornicators. They will indulge in the drug till all their wages are squandered; they will gamble as long as a farthing remains: they will put off their only jacket and give it to a prostitute. They are poor and in debt; they cheat, and are cheated by one another,

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whenever it is possible; and when they have entered a harbor, they have no wish to depart till all they have is wasted, although their families at home may be in the utmost want and distress. Their curses and imprecations are most horrible, their language most filthy and obscene; yet they never condemn themselves to eternal destruction. A person who has lived among these men would be best qualified to give a description of Sodom and Gomorrah, as well as to appreciate the blessings of Christianity; which, even in its most degenerate state, proves a greater check on human depravity, than the best arranged maxims of men.

The whole coast of China is very well known to the Chinese themselves. As their whole navigation is only coasting, they discover, at a great distance, promontories and islands, and are seldom wrong in their conjectures. They have a directory; which, being the result of centuries of experience, is pretty correct, in pointing out the shoals, the entrances of harbors, rocks, &c. As they keep no dead reckoning, nor take observations, they judge of the distance they have made by the promontories they have passed. They reckon by divisions, ten of which are about equal to a degree. Their compass differs materially from that of Europeans. It has several concentric circles; one is divided into four, and another into eight parts, somewhat similar to our divisions of the compass; a third is divided into twenty-four parts, in conformity to the horary division of twenty-four hours, which are distinguished by the same number of characters or signs; according to these divisions, and with these signs, the courses are marked in their directory, and the vessel steered.

China has, for centuries, presented to the Romanists a great sphere for action. Latterly, the individuals belonging to the mission, have not been so eminent for talents as their predecessors, and their influence

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has greatly decreased. Although the tenets of their religion are proscribed, some individuals belonging to their mission, have always found their way into China; at the present time, they enter principally by the way of Fuhkeën. It would have been well, at the time they exercised a great influence over the mind of Kanghe, if,—by representing European character in its true light, and showing the advantages to be derived from an open intercourse with western nations,—they had endeavored to destroy the wall of separation, which has hitherto debarred the Chinese from marching on in the line of national improvement. Their policy did not admit of this; the only thing they were desirous of, was to secure the trade to the faithful children of the mother church, and the possession of Macao to the Portuguese. In the latter, they succeeded; in the former, all their exertions have been baffled by the superior enterprising spirit of Protestant nations; and their own system of narrow policy has tended, not only to exclude themselves from what they once occupied, but to excite the antipathy of the Chinese government against every stranger.

Protestant missionaries, it is to be hoped, will adopt a more liberal policy; while they preach the glorious gospel of Christ, they will have to show that the spread of divine truth opens the door for every useful art and science; that unshackled commercial relations will be of mutual benefit; and that foreigners and Chinese, as inhabitants of the same globe, and children of the same Creator, have an equal claim to an amicable intercourse, and a free reciprocal communication. Great obstacles are in the way, and have hitherto prevented the attainment of these objects; but, nevertheless, some preparatory steps have been taken; such as the completion of a Chinese and English dictionary, by one of the most distinguished members of the Protestant mission; the translation of the Bible; the publication of tracts

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on a great variety of subjects; the establishment of the Anglo-Chinese college, and numerous schools; and other different proceedings, all for the same purpose.

One of the greatest inconveniences in our operations has been, that most of our labors, with the exception of those of Drs. Morrison and Milne, were confined to Chinese from the Canton and Fuhkeën provinces, who annually visit the ports of the Indian Archipelago, and many of whom become permanent residents abroad. When the junks arrived in those ports, we were in the habit of supplying them with books, which found their way to most of the emporiums of the Chinese empire. As no place, south of China, is the rendezvous of so many Chinese junks as Siam, that country has been the most important station for the distribution of Christian and scientific books. And, moreover, a missionary residing there, and coming in contact with a great many people from the different provinces, may render himself endeared to them, and so gain an opportunity of entering China, without incurring any great personal risk.

All these advantages had long ago determined the minds of Mr. Tomlin and of myself, to make an attempt to enter China, in this unobtruding way; but indisposition snatched from my side a worthy fellow-laborer, and peculiar circumstances also prolonged my stay in Siam, till a geat loss in the death of a beloved partner, and a severe illness, made me anxious to proceed on my iutended voyage. Although I had been frequently invited to become a passenger, yet my first application to the captain of a junk, destined to Teëntsin, the commercial emporium of the capital, met with a repulse. This junk, afterwards left Siam in company with us, and was never more heard of. The refusal of Jin, the captain, was re-echoed by several others; till, unexpectedly, the Siamese embassador, who had to go to Peking this year, promised to take me gratis to the capital,

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in the character of his physician. He had great reason to desire the latter stipulation, because several of his predecessors had died for want of medical assistance. I gladly hailed this opportunity of an immediate entrance into the country, with a desire of doing everything that Providence should put in my way, and enable me to accomplish. But I was sorely disappointed; for by the intervention of a gentleman, who wished to detain me in Siam, the embassador did not fulfill his proposals.

(To be continued.)

MISCELLANIES.

A CHRISTIAN.—Since we intend the Chinese Repository to be a decidedly *Christian* publication, it seems but right that we should declare our opinion of the import of that word. "There are few words," says Dr. Wardlaw, "which have, in their ordinary use, differed more widely from their original application than the term Christian. In its original use, it was descriptive of a comparatively small number of men, who were distinguished from the rest of the world, by a singular and striking peculiarity of sentiments and character. In the use generally made of it *now*, it can hardly, with truth, be said that it is descriptive of principles and character at all; for it is applied, indiscriminately, to persons whose principles and characters are diametrically opposite. The appellation, according to its obvious etymology, must signify some relation or other to Christ, sustained by the persons who are called by it; and the simplest and most general idea we can attach to it is, that of a *follower or adherent* of Christ.

"But, what is implied in being a genuine adherent or follower of Christ? I answer:—it implies *being a disciple of Christ, and a believer of His doctrine;—being a lover of Christ;—an obedient subject and imitator of Christ; and one who lookss for his second coming, to judge the world, and to separate for ever between the righteous and the wicked.*"

To be more particular;—(1,) an implicit belief in, and cordial reception of, whatever the Lord Jesus Christ taught;—(2,) an affectionate loyalty to his person, his cause, and his people;—(3,) obedience to his precepts, and imitation of his example;—and (4,) a patient waiting for his second advent;—these we consider to be the marks of a true Christian, in whatever nation, or in connection with whatever church he is found.

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We call no man master; neither Calvin, nor Arminius, nor Arius, nor Socinus. We acknowledge the Lord Jesus Christ *alone* as the head of his church, the true members of which are certainly known only to himself. Although the Scriptures are our sole rule of faith and practice; we believe, generally, in points of doctrine with the formularies of the church of England and Scotland, and with the evangelical Congregationalists, both in England and America. We can go far with a Romanist divine, such as Fenelon; join heartily with Episcopalians, such as bishops Horne and Porteus; with Presbyterians, such as Brown and Chalmers; with English Independents, such as Baxter, Henry, and Bogue; with American divines, such as presidents Edwards and Dwight; with Baptists and Methodists also, such as Robert Hall and Whitfield; and with Moravians, such as Zinzendorf, and a host of their modern missionaries.

We are not bigots to any form of church government; but we are not friends to the union of church and state. We can use a liturgical service or dispense with it; but we cannot submit to have it exclusively forced upon us, or to be forbidden to pray without book. To make proselytes from one communion to another is not our object; but to diffuse Scriptural principles, to persuade men to turn from merely human dogmas, to a cordial reception of divinely revealed truth,—to convert from sin to holiness,—and to bring our fellow-sinners of every religion, and of every rank, from the slavery of Satan to the service of God;—these are our objects,—objects for which we would daily pray and labor, spend and be spent. God grant that we may be the means of saving some!

Friendship.—Lord Shaftesbury defines friendship to be, "*the peculiar relation* which is formed by a consent or harmony of minds, by mutual esteem, and reciprocal tenderness and affection."

The Chinese characters for friend 朋友 are made of *flesh* joined to *flesh*, and *hand* to *hand*. *Păng* is the name of the first character, and *yew* of the second. A *păngyew*, or friend, in Chinese, is defined to be "one of the same mind," intention, or disposition. But, as minds are not all virtuous, to be of the same mind with another person, or to like each other and be friends, does not necessarily imply any excellence in either of the two. The friendship, therefore, of minds not virtuous, cannot itself be a virtue. Hence friendship in the abstract is not inculcated, nor regulated by rules in the New Testament. How could Christianity give rules for the friendships of wicked men! Friendship (*raieh*) in Hebrew, denotes, to take pleasure in reciprocally. The Greek words φιλος, and Latin *amicus*, denote loving each other. Now the friendship of the virtuous and pious, or the reciprocal love of such persons, is abundantly enjoined in the Christian code. The noble infidel, therefore, when he imputed

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the omission of friendship as a capital defect in Evangical ethics, does not seem to have thought very clearly on the subject.

The friendship of the virtuous is both inculcated and exemplified in the Holy Scriptures. Not indeed the isolated and selfish attachment of two individuals; but the more generous attachment which even the Chinese pagan, Mencius, desired to attain,—a friendship for all virtuous men—first, of his own village, then of his own nation,—next, of the whole world,—and lastly, of all the pious dead, by studying and praising their works.

We incline to think with Soame Jenyns, that the selfish friendship which has been so much extolled by philosophers, poets and divines, is not very compatible with the genius and spirit of the Gospel. Bishop Porteus is unwilling to go with the elegant defender of Christianity just referred to; and argues, as others had before, that our Savior himself had a peculiar friendship for the beloved disciple John, and for the family of Lazarus. But this was a friendship, says the bishop, the direct opposite of those celebrated instances of pagan friendship, of which we hear so much in ancient story. The characteristics of these commonly were, a haughty and overbearing spirit; a vindictive, implacable, and impetuous temper, regardless of justice, honesty, and humanity in behalf of those partners in iniquity whom they chose to call their friends. Such wild extravagances as these, as well as those confederacies in vice, which young men, even now, sometimes compliment with the name of friendship, are indeed diametrically opposite to the genius of Christianity. Such friendship is strongly forbidden. The friendship of the world—that is of the vicious—is enmity with God. Alas! what can such friends do in the hour of death, and in the day of judgment.

Friendship has a place in the ethics of Confucius; but he takes the term friend, in a loose vague sense, as it is sometimes used in common language now, when Chinese speak of 'flesh and wine friends;'—the friends of good cheer. He said, "There are three sorts of friends who do one good; three that do harm. The plain-spoken, the sincere-hearted, and the well-informed, are useful friends; those of pompous, showy exterior, of easy, soft compliance, and of flattering lips, are hurtful friends." He said again, "Have no friend inferior to yourself (i. e. in knowledge or virtue)." On two occasions, he advised that one friend should not often reiterate his expostulations to another. "If a friend will not listen," says he, "desist; for by perseverance you will create distance, and bring insult on yourself." Tsăngtsze, another worthy of the Confucian school, examined himself daily, whether he had adhered strictly to truth in all his dealings with his friends. Those who are required to adhere to truth with all men, whether friends or foes, as Christians are, can have little occasion for this special self-examination. But friendship, patriotism, and love, to the degree to which they have been

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carried, and are daily carried by the selfish or the mistaken, inasmuch as they withdraw from God and the creatures those affections and services which are due, in order to bestow them, with a lavish hand, on the region, or on the individual that has been set up as an idol,—are not only undeserving the name of virtues, but are vices. The "*pro patria*" often heard in the mouths of some Christians of Europe and America, vitiates even their benevolence; because it is evident, the glory of their own nation is a motive which takes precedence of the glory of God, and the good of men. "It was one great object of the Christian religion to introduce into the world a temper of universal benevolence and goodwill. With that view, its business was not to contract, but to expand, our affections as much as possible; to throw down all the little mean fences and partitions made by seas or rivers, literal mountains or artificial hills, within which the human heart is too apt to intrench itself, and to lay it open to nobler views, to a large and more liberal sphere of action."

Voltaire has spoken well on the subject before us. "Friendship," said he, "is a tacit contract between two sensible and virtuous persons. *Sensible*, I say, for a monk or a hermit may not be wicked, and yet may live a stranger to friendship. I add, *virtuous*, for the wicked have only *accomplices*; the voluptuous have *companions*; the designing have *associates*; the men of business have *partners*; the politicians have *factious bands*; idle men have their *lounging* connections; princes have *courtiers*, *flatterers*, *favorites*, &c., but virtuous men alone have friends." Let the followers of Voltaire listen to this testimony of their apostle, who on his death-bed, though surrounded by "accomplices, companions, associates, courtiers, and flatterers,—died friendless," his associates playing at cards, whilst he was in the agonies of death!

In a worldly sense, "every man is (or would be) friend to him that giveth gifts." The rich hath many friends, but the poor man is despised of his neighbor. Wealth maketh many friends. 'Flesh and wine friends' are indeed numerous enough, but a friend that loveth at all times, in adversity as well as prosperity,—a friend that sticketh closer than a brother, is rare; and is not at any man's option. No man can compel the friendship of others, and therefore to have a friend is a happiness, but a not duty. The most friendly feelings and sentiments are, moreover, often rejected by the other party. Therefore it is no man's duty to have friends, any more than it is to be rich, and prosperous. If a good man have them, he must not idolize them, nor "suffer sin" upon them. Trust not in a friend,—that is, to diminish your trust in God your Savior. Woe to the man who trusteth in man, and maketh flesh his arm! Yet on the other hand, the Christian must still love his poor brother,—his virtuous friend, though in the midst of scorn, destitution, and persecution. The Christian must lay down his life for his brother, in cases of extremity; and no greater love hath any man than this that a

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man lay down his life for his friend. Ye are my friends, saith the blessed Jesus to his disciples. I have not called you servants but friends. Abraham, the father of the faithful, was called the friend of God. The men of an apostate world may deny to the Christian the blessings of *their* friendship; but since he has the eternal God, the Almighty Savior as a friend, he can well dispense with the boasted boon.

From the whole, then, of this inquiry, as Porteus says with great simplicity, it appears that whoever cultivates the duties described by the gospel, will be of all others the best qualified for a virtuous friendship. But, what is of far more consequence to the world in general, he will also be the best qualified to live without it. Friendship is a blessing, which, like many others in this world, falls to the lot of few; but to the friendless, it must be no small satisfaction to find, that a connection which they often want the inclination, and oftener still the power, to form, is not enjoined, is not recommended, is not even mentioned, in the gospel, and that they may go to Heaven extremely well without it. A faithful friend is indeed, as the son of Sirach no less justly than elegantly expresses it, *the medicine of life;* but for those who are deprived of it, Christianity has otheir medicines, and other consolations in store. Our earthly friends may deceive, nay desert us, may be separated from us, may be converted into our bitterest enemies; but our heavenly friend, Jesus Christ will never leave us, no, never, never, forsake us!

PEACE. *Salam*, 'peace be to you,' has for many ages been the Asiatic salutation. The term implies a wish for every good, for what is life without peace? "Where envy and strife are,"—where war is, "there is confusion and every evil work." The Chinese *Tsing-gan*, 'I wish you repose,' or peace, is not unlike the Hebrew, Arabic, and Persian, *Salam*.

We shall, as we have opportunity in the progress of our work, plead the cause of peace. War, if justifiable at all under the Christian dispensation, is very rarely so. We are much inclined to go with the Friends, called Quakers, on the subject of peace; and to enlist ourselves as soldiers in the armies of America and Europe, that fight for peace,—viz., the *Peace Societies*. We heartily pray, that the reign of Messiah, whose advent was hailed by a multitude of the heavenly host, saying, "Glory to God in the highest, and on earth *peace*," and whose name is "the mighty God, the everlasting Father, and the *Prince of Peace*," may soon become universal.

IDOLATRY. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." Exod. 20: 3—5.

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That to us is a god on which we bestow our greatest esteem and warmest affections; that which calls forth the most ardent workings of our minds. Hence covetousness, considering wealth the chief good, is declared to be idolatry. Here is the principle of idolatry without the image-worship. But the image-worship is equally abhorrent to the Divine Being.

President Dwight,—of whose work entitled "Theology explained and defended," we are happy to say, several copies have reached China, and one of them is in the English Factory's Library,—has two able discourses on the "falsehood, injustice, and ingratitude; the pride, rebellion, and blasphemy of idolatry, whether internal or external." These we can cordially recommend to the perusal of our readers in China. The learned deists of Europe, and many sceptical Christians, see no harm in idolatry. It is nothing but a little harmless folly; or even a little well intentioned, and they have no doubt, acceptable worship. Whilst they doubt the declaration of Holy Scripture on this subject, they have no doubt of the certainty of their own antiscriptural surmises. The fact is, that deism and scepticism lead men back to the darkness of mere paganism. Lord Shaftesbury's theory, that a regard to rewards or punishments, destroys the nature of virtue, and makes it mean and mercenary, is only the hundredth edition of what proud and atheistical Chinese pagans had published, centuries before: forgetting that his theory supposes the very principle he denies; because, to do good for the sake of an approving conscience, or to avoid remorse, is admitting a *present* reward and punishment, and, therefore, is just as mercenary, as if the reward or punishment were to come a hundred or a thousand years hence, and to to be awarded by the Judge of all the earth.

The excellent writer, to whom we have alluded above, in a Sermon on the revealed character of the Almighty, as a *Father* to his people, winds up by showing what a poor, miserable view the philosophy of men, both ancient and modern, has given of the Deity. "Whole classes of philosophers," says he, "existing through several ages and several countries, were either sceptics or atheists. Others taught that God was material; that he was fire: mixture of fire and water; a combination of the four elements, &c.—And the efforts of modern philosophers have been equally vain and useless. Hobbes taught that, that which is not matter is nothing; Chubb, that God does not interpose in the affairs of this world at all; Hume, that there are no solid arguments to prove his existence; Bolingbroke, that it is more natural to believe many gods than one. Voltaire, that God is infinite; Toland, that the world is God."

Is it not then true, that the rejection of Christianity is a retrograde march of intellect back to mere paganism? And is it not true also, that the neglect of Christ's salvation, is always accompanied with a complacent regard of that which God hates, the abomination of idolatry? Hear, O Israel, Jehovah, our

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Lord, is one God. To what will ye liken me, saith Jehovah? The graven images of their gods are an abomination to the Lord thy God. "In that day (God grant that it may soon come!) every man shall cast away his idols of silver and his idols of gold, which their own hands have made unto them for a sin:—and the gods which have not made the heavens and the earth, shall perish from the earth, and from under these heavens."

BRAHMINS. Have any of the Brahmins become Christians? We often hear this question triumphantly asked by the opposers of missionary efforts in India; and some of the friends of missions seem too anxious to answer in the affirmative,—as we believe in truth they can. But, supposing none of the Brahmins have believed, and that only the ignoble, the poor, and the wretched are among the converts to Christianity, what inference could then be drawn by the enemies of missions? None that suggest themselves to us, which would not as effectually have put down Christianity itself, on its first appearance in the world. The pride of those, who "estimate the goodness of a cause by the external eminence of those who are its abettors," long since triumphantly demanded concerning Jesus; "*Have any of the rulers or any of the Pharisees believed on him?—But this people, who knoweth not the law, are cursed.*" The able Rev. Joseph White, who preached the Bampton Lecture against Mohammedanism, at Oxford, in 1784, thus paraphrases the above quotation.

"Who are His followers and associates? They are such as would of themselves bring discredit on any cause, abstractedly, from the consideration of its own merit. Do any of the rulers of the people, any of the great powers of the Sanhedrim, any persons of distinction, either of depth of learning, or dignity of character;—do any such persons acknowledge this Jesus, who lays claim to the name of the Messiah; or attach themselves to him under that exalted and distinguishing character? No. *The people who know not the law;* who never studied its principles, who have been accursed and excommunicated for want of a due obedience to its institutions, are the only supporters of this novel sect. On their voice, the ignoble founder of it rests his pretensions; and by their patronage only, his presumption is maintained."

For rulers, Pharisees, and accursed people, you have only to substitute mandarins, Brahmins, and Pariah outcasts, and the reasoning now is exactly the same that it was, in the mouths of the enemies of Christ, eighteen hundred years ago. Not many mighty, not many noble, are called. But, because few or none of the rulers and Pharisees believed, the Apostles were not discouraged, did not stop in their work; nor will the missionaries in India be disheartened, and desist from their labors, should but a few, or none even of the Brahmins be found among the followers of the Lord Jesus.

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RELIGIOUS INTELLIGENCE.

HINDOOS. A single event, transpiring in the natural world or in science, has rendered null and void the vain speculations of ages. The statement of a single fact often does more for the advancement of truth, than the publication of volumes of mere speculations. All the systems of morals and religion, that contravene the divine Code, must fall; such structures,—the mere work of men's device,—if not abandoned speedily, will plunge these who have taken refuge in them, into the fire that never shall be quenched.

This is not exaggeration, but the plain, philosophical, scriptural statement of a case; many of which exist. We have now in view only a single one, and that is the system of Hindoo mythology. This is one of Satan's masterpieces; and,—inasmuch as *He* who is not mocked, and who cannot lie, has declared (I Cor. 6: 9, 10.) that, "neither fornicators, *nor idolaters*, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God,"—what multitudes of men, women and children must this system have barred for ever from the joys of heaven. By misanthropists, its spells have been calculated on with great certainty; as a system, it has been pronounced perfect, immaculate, immutable, and so potent, that not even the word of God could rescue a single captive from its influence and dominion. True, the Ethiopian cannot change his skin, nor the leopard his spots; but what is impossible with man, is possible with God. Numbers of the Hindoos have been converted;—a sure pledge of what is yet to be seen, when multitudes of those idolaters shall cast away their images of wood and stone, and come and bow down and worship before the Lord their Maker. We subjoin a few instances, selected from the Oriental Christian Spectator.

TRAVANCORE. Here the progress of Christianity has attracted the notice of government, and a proclamation has been issued by her Highness, the Raini of Travancore. We quote two of the most important sections.

"It is further declared," says her Highness, "that all Shanars (agriculturalists), or Christians from that caste, are liable to Oleam service (which is due to government as an acknowledgment for the possession of land), like all other inhabitants; but all Christians, of whatsoever sect, are exempted from labor on Sundays, and from being employed for the Dewasums and Tingle (a service connected with idolatry).

"While I give all my subjects alike the liberty of conscience, permitting them to follow what-

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ever religion they may think proper, I never can allow new converts to any faith whatsoever, or any other persons to infringe the customs of the higher castes of the country, as established by ancient usage. Good people, of whatever caste, will never make religion a pretext for disturbance; and Christianity being known to inculcate humility and obedience to superiors, the true converts to that religion, are the least to be expected to act contrary to their duty as peaceable subjects."

The translator of the proclamation, from which we have made these extracts, remarking concerning its importance and value says, that "It is in Travancore the Christians' Bill of Rights,—the Magna Charta of Christianity. I have no desire myself to express any opinion of its character, the few considerations that follow, suggested by it, let me mention.

"It is the *thing* itself I wish to notice. The *fact* is to be observed, that in a heathen country, in India, and under a heathen government, the spread of Christianity has been such as to attract the notice, and demand the intervention of the public authorities. This is not as opinion to be discussed by argument, but an *event* which admits of no contradiction. Reason as you will about the *how* and the *wherefore*, the fact itself cannot be gainsayed.

"Of late, it has been a fashionable doctrine, that whatever Christianity may do for *savages*, it cannot help the Hindoos. The Abbé Dubois has pronounced their conversion impossible; and any attempt at it almost an absurdity. But he never was in South Travancore, else he would have seen something that none of his principles can explain;—a comparatively sudden and speedy diffusion of the Christian religion, so great as to require legal enactments.

"The gospel, in its introduction to the country, has produced effects similar to those related of its primitive propagation. Many persons in arguing concerning the diffusion of Christianity, (Mr. Wilberforce, I think, is among the number,) maintain that in every stage of its progress there will be peace. But it was not so in the beginning. And human nature being unchanged, there is no reason to expect it will be so now. The first preachers of Christianity were stigmatized as men who turned the world upside down,—language intimating, at once, the sentiments of their enemies, and the opposition and hostility they were resolved to make. And so it is here, at the present day. Not that Christianity is, or ever has been, the *cause* of disturbance and violence. But most certainly, is the *occasion* of them. Her enemies have been filled with rage. The populace has been excited to outrageous conduct. And when they could beat and plunder no longer, they accused the Christians of disaffection to the government; of refusing to pay their taxes; and of the most diabolical crimes. In all these things, there is nothing new; no strange thing has befallen Christians of this country. The same charges have been reiterated continually, since the death of Stephen."

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NEYOOR.—This place is situated in one of the 32 districts into which Travancore is divided; but the labors of the mission are not confined to a single district—they extend to several, and include numerous villages.

We have no personal acquaintance with the laborers at Neyoor; but we heartily rejoice when they tell us of the heathen families which, of late, have publicly renounced their idols. Some, they say, have sunk their idols in the river; others have buried them in the earth; nobles, members of the reigning family, and officers of state, manifest a friendly spirit towards the new converts, and even send their own children to the mission schools; attention to the gospel increases; temples of heathen worship are abandoned; and, in one instance, the ground containing an idol-temple, has been made over to the mission, "for the purpose of erecting a school-room on it."

There are at present, July 1831, in connection with the Neyoor mission, in 50 different villages, upwards of 600 families—consisting of 3000 persons, who have renounced idolatry: and it appears that others are likely, soon to make a public avowal of their conviction of the folly of idolatry, and the excellency of the way of salvation, revealed in the Gospel.

KAIRA. Of the effect of the gospel of God at this place, Mr. Fyvie has given the particulars of two individuals. The following are some of the questions which were proposed to them previous to baptism, to which they returned answers in the presence of upwards of 100 natives.

"Do you entirely give up the worship of idols?

"Do you consider yourselves sinners, deserving of hell; and is your dependence for salvation placed on Christ?

"Do you give up your caste?

"Is it your desire to keep holy the Sabbath, by abstaining from secular employments, and spending the day in the service of God?

"Is it your intention to offer up prayer to God daily, morning and evening?

"Do you feel that sin is mixed with all you do?

"Is it your desire to forsake all sin?

"Will you confess Christ, and practice his commands before Mohammedans, the votaries of the false prophet, and before Hindoos, who are devoted to the service of false gods, and to the worship of idols?

"Should you meet with persecution for the name of Christ, is it the determination of your heart, notwithstanding, to remain stedfast?"

To these questions, and others similar to these, answers were given in the affirmative; and then after an appropriate address and prayer, "they kneeled down," says Mr. F., "and I baptized them with water, in the name of the Father, Son, and Holy Ghost, and publicly received them into the Church of Christ, praying, that God the Father might be their father, God the Son their Redeemer, and God the Holy Ghost their sanctifier. The service, especially the questions proposed, seemed to make a deep impression on the people." May the impressions prove lasting.

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Both these individuals were born and educated Hindoos.

BOMBAY. Several Hindoos, by the instrumentality of the different laborers in this wide but desolate field, have become converts to the Christian faith, and been enrolled among the members of the church militant. We will mention two or three individuals.

One is a Hindoo merchant, and was a worshiper of the god Vishnu. Christian tracts were the first means used to arrest his attention; he was afterwards invited to listen to the instructions of the gospel; he did so, and would spend almost whole days in searching after truth. Though despised by the people of his caste, he seems stedfast, and is likely to prove a most desirable helper, as a catechist, among numerous classes of his countrymen.

Another is a Hindoo woman; who, on hearing the word of salvation, believed and was baptized.

A third is a Hindoo, who has been employed as a teacher. After having publicly consecrated himself to God, and received the seal of the covenant, he, by virtue of that covenant, came forward and publicly dedicated his only child (a little girl of four years of age,) to Jehovah, Father, Son, and Holy Ghost, in Christian baptism.

MADRAS. In the number of the "Spectator" for the last month (May, 1832), we find, among a great variety of interesting intelligence, an account of the *Hindoo Christians'* religious Book Society for the dissemination of Christian knowledge. For more than two years, this little band of Christians has existed at Madras; Heaven has smiled on them; and now they are calling on '*their own Christian public*' to assist them in their good work. The object of this society is to translate and publish *Christian books.*

CALCUTTA. This is one of the oldest missionary stations in India, and the number of converts is not small. In one case, we find the number of communicants in a single church to be 55, aud the number of candidates, who have renounced caste, 40. Again, and very recently, we find an account of the baptism of 18 Hindoos on one occasion, including men, women, and children. These are a few of the instances in Calcutta, and in other parts of India, where *Hindoos have become Christians.*

We subjoin the declaration of a single individual, who, doubtless, expresses the feelings of many hearts. "If (says he) there be anything under heaven, that either I or my friends look upon with the *greatest abhorrence,* it is Hindooism. If there is anything which we regard as the greatest instrument of evil, it is Hindooism. If there be anything which we behold as the greatest promoter of vice, it is Hindooism; and if there be anything which we consider to be *hurtful* to the *peace,* comfort, and happiness of society, it is *Hindooism.* And neither renunciation nor flattery, neither fear nor persecution, can alter our resolution to destroy that monstrous creed."

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LITERARY NOTICES.

A NEW COLLEGE. In Keäng-soo province, a college is being erected in the district of Golden Hill. A local magistrate has taken the lead, and induced the gentry to come forward with donations, to the amount of 31,000 taels. A widow lady has made a present of an estate, for the grounds of the institution. These proceedings have been reported to the Emperor, who has ordered honorary rewards for the principal contributors. It is a charitable institution. A substantial building is raised, in which to lodge the students, and "*fat and fire*" are provided for them; i. e. food to eat and oil for their lamps,—during the term of their residence in college.

OBSERVATIONS *sur quelques points de la doctrine Samaneenne, et en particulier sur les noms de la Triade Supreme chez les differens peuples Bouddhistes.* Par M. Abel-Rémusat. Paris, 1831.

This is a pamphlet by the amiable critic Rémusat, designed chiefly to correct numerous errors of the celebrated De Guignes, author of the *Histoire des Huns*. On the subject of the religion of India, that copious and plausible writer said much that M. Rémusat, by the aid of Sanscrit researches, subsequent to De Guignes' day, shows was entirely without foundation,—the mere imagination of the system-builder. It is lamentable, however, to think how "learned men," who know somewhat more than other people, on a given subject, when without strict principles, can mislead mankind. What are talents and learning without truth! Like strength and power without justice, they are the instruments of evil and not of good.

European scholars are now coming to a better acquaintance with Budhism than many of the nations which profess it; as the Chinese and Japanese, for example. But still the knowledge of that system—if system it may be called—as existing in the original languages of India, would not necessarily give a correct opinion of Budhism, as understood in China or Japan. We fear that M. Rémusat, in his notices about the "Triade Supreme" of the Budhists, is not without a little of the "pure imagination" which he attributes to De Guignes. We know he has read the Chinese sentences on page 31, in a wrong order, and given them a very forced sense. The three characters which he reads from left to right, Seng, Fo, Fa, should be read according to the *order of rank*, when Chinese are formally seated,—i. e. the middle place is the first, the left hand the next in order, and the right hand the lowest; so that the word Rémusat has put first should be last. In the second

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example which he has translated, instead of beginning at the left hand column, he should have read the middle line first, and the left and right as a parallelism. However, we thank the worthy author for this effort to undeceive the readers of De Guignes, and show up the fantastic religion of Budha, which has long misled the inhabitants of eastern Asia.

The people of Canton call Budha, *Fat*; and the religion of Budha, *Fat moon*, or *Fat kaou*. The various images of Budha, they call *Poo-sat*. and the priests *Woshéung*.—Budhism in China is decried by the learned, laughed at by the profligate, yet followed by all.

FAMILY LIBRARY, *Vol. XXV. The eventful History of the Mutiny of the Bounty*. London, 1832.

This is said to be from the pen of Mr. Barrow, who, about 40 years ago was in China, attached to the embassy of lord Macartney. We always esteemed Mr. Barrow as a bold party writer, rather than an accurate and dispassionate one; and as he is now an old man, we regret his exerting the remnant of his talents, given him by the blessed God, to the prejudice of Christian piety.

According to the Literary Gazette, for Sept. 1831, when noticing the abovenamed work, Mr. Barrow takes part with captains Kotzebue and Beechy, (many of whose statements have been disproved by the best evidence,) against the Christian missionaries at Tahiti. The "able writer," as the Literary Gazette calls Mr. Barrow, the apostle of the North Pole, says the population of Tahiti has greatly diminished of late years; for which he assigns three causes; "praying, psalm-singing and dram-drinking."* Supposing this statement to be correct, we as common-place philosophers, would not admit more causes than are necessary to account for such a result. We can understand how dram-drinking may injure the physical constitution of human beings; but how praying and psalm-singing are to depopulate a nation, we leave to this veteran to explain. He and the two captains, above named, mourn over the good old times at Tahiti, and the Sandwich Islands, when Captain Cook used to cut the ears of the natives for stealing, and at last, got himself murdered by those simple, inoffensive, open-hearted, savages.

This "able writer," and the philosophers of his school, look back with longing hearts to the ancient rites of human sacrifice, infanticide, and nameless crimes, and are indignant that they have now got a 'new religion,' *viz*,. the Christian, and a 'Parlia-

* This reminds us of one of Gibbon's "Five causes" assigned for the progress of Christianity, viz. "The inflexible and intolerant zeal of the first Christians, derived from the Jews, but purified from the unsocial spirit, which had deterred the gentiles from embracing the law of Moses."

Now zeal, which is, at once *intolerant*, and *purified from any unsocial spirit*, is a quality as difficult to be conceived, as it is to perceive, how praying and psalm-singing should depopulate a nation. But "able writers" of the pseudo-christian school may utter any nonsense against the truth, and it will be greedily swallowed by many, whose hearts are hostile to the gospel. The fact is

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ment.'—"How laughable!" exclaims Mr. Barrow in satire.—What is there laughable, in rational men's managing their affairs by a general council? The fact is, we fear, that a great deal of the enmity of visitors to the islands of the Pacific, arises from the inhabitants being no longer the silly dupes of the covetous, and the licentious.

Shing-shoo jih-ko, tsoo-heŏ peĕn-yung.—Scripture Lessons for schools.

A second edition of this most excellent compendium of Sacred Scripture, has recently appeared in Canton. The blocks for this work were cut, and a small number of copies struck off last year; the expenses of which (about $500) were defrayed by the subscriptions of several English and American residents; this second edition has been published at the expense of the British and Foreign School Society.

The work is in 3 volumes octavo; averaging something more than 200 pages, or 100 leaves as the Chinese reckon, per volume; and is executed in the style of the Chinese classics. Several sets of the work have been distributed in and about Canton; some have gone to the north of China; a quantity of them were put into the hands of Mr. Gutzlaff for Japan and that neighborhood; and small parcels of them have, or will soon, be sent to Batavia, Siam, Burmah, and other places, where demands for them have been made.

Heun-neu San-tsze King: Ma. teĕn neäng-neäng choo;—"A three character classic for girls; by Miss Martin."

We hail with much pleasure, the appearance of this little work;—the first book, so far as we know, ever written by a Christian lady in the Chinese character. Educated Chinese ladies, who appear more few and seldom than even angels' visits, sometimes write ditties and love songs. But "woman is incapable either of evil or good; if she does ill she is not a woman; if she does good she is not a woman: *virtue or vice cannot belong to woman;*" these and other similar dogmas of the ancient *wise men* of China, have blighted and degraded, for a long succession of ages, the fairest half of this empire.

The Scriptures inform us of certain persons, who, because they received the word of God with all readiness of mind, and searched the Scriptures daily, were more noble than those who did not thus obey the gospel. Honorable women which were Greeks, are spoken of in the same connection; and are, no doubt, accounted thus honor-

Mr. Barrow is rather a clever man, and being secretary to the Admiralty, it was a point of honor with him, to defend the two naval Captains against the Missionaries. He is, moreover, one of those "able writers," who abound in the present day, who labor, not from love to facts or principles, but for the love of pay; who supply the great book manufacturers with their material; who must consider as of greatest importance in all they write, what will sell best. The boasted public Press is, we fear, very generally mercenary; and the beverage supplied is more analogous to "drams," than to good water, and the pure blood of the grape.

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able, because they tob received and obeyed the word of God. But in China, among that part of the community now in question, there is, judging from all we have seen and can learn, very little that is truly noble or honorable. Worthy exceptions there may be, and doubtless are, but they are only exceptions. The evil, which causes such an universal degradation of character, is two-fold; there is an almost entire want of the means and opportunities of education; and then, where these are enjoyed, the instruction given always consists of the fallible, and often very bad, maxims of men, and not of the pure precepts of Infinite Wisdom.

With a view to remove both of these evils, the little book we here notice, has been written and published. In its form and style, the work is on the model of the far-famed Chinese Santsze King; but, in its doctrine, it is in essential points, very different from that work. The one, no child, "unless he is born a sage," can comprehend; the other is so plain and easy, that any child may understand it; and though the first may be superior in point of style, the last is infinitely the better book, and inculcates what the other does not; it teaches, in addition to love and obedience to parents, the commandments of God; that little children, as well as grown people, must love and fear God, believe in Jesus Christ and pray to him, and depart from all wicked ways.

JOURNAL OF OCCURRENCES.

REBELLION. Till within three or four days, nothing of great interest concerning the highland rebels, has transpired. Governor Le, who left Canton early in the present month, reached Leënchow on the 11th.

During the last two or three weeks, we have heard it confidently rumored, that his Majesty's government would try to divide and conquer the rebels, by offers of peace and place. A native of the highlands, in the service of the Emperor, was called away from a situation on the coast, to go and try to *talk over* his fellow-clansmen. And quite recent accounts from the hills state, that a rebel was "topped" by an Imperial knob of considerable rank, and so sent to persuade Chaou, the 'Grolden Dragon,' to surrender. The traitor carried an *order*, with which he was to *admonish* the chief rebel to submit, and so give himself up to certain death. And, still further, it is rumored, that the traitor had 2000 followers to enforce his exhortation to submission. But the 'Golden Dragon,' who was the Lion couchant on the hills, put the envoy and his 2,000 all to death.

But since the 27th, these rumors have given place to credible and serious intelligence. It is now pretty evident, that there has been some hard fighting. The enemy, which at first seemed to retire before governor Le and his forces, showed themselves, in small numbers, on the 20th, and the fighting began. It continued for five successive days; when the rebel army appeared 30,000 strong, and 2.000 of the Imperial troops, including a large number of officers, were left dead on the field.

RUMORS, though they prove false, still tend to show the character of a people. Chinese rumors often respect the degradation or death of their

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governors, and other great men. The governor of Yunnan province, who continues to write to the emperor about copper and various other matters belonging to that region, has, within our memory, been more than once, by false rumors, degraded, his ill-gotten gains seized by the emperor, and himself doomed to death. The governor of Keängnan, about six weeks ago, according to the universal rumor, swallowed gold leaf, and so killed himself. But, in the Peking Gazettes, he is still alive, and writing memorials to his majesty as usual. These rumors are probably got up by the malicious, and propagated by the oppressed, who wish they may be verified.

Since governor Le went in person to the highland war, there is a rumor, that, on his approach to the hills, he lost a good many officers and men, by a stratagem of the enemy. One dark night, they having fastened lights to the horns of sheep and goats, let them loose upon the mountains, and the imperial troops began to fire away at the lights borne by the sheep, whilst the men in arms came down by a defile, attacked the Imperialists in their rear, and made no inconsiderable slaughter.

The effect of lights suddenly exhibited in a dark night, is exemplified by Gideon's three hundred torches, concealed in pitchers; at the sight of which, accompanied by the sound of three hundred trumpets, the armies of the Midianites, which were "like grasshoppers for multitude," were thrown into disorder and completely routed; for "all the host ran, and cried and fled." In all such cases there is a moral effect, which is the cause of the physical one—a panic. Three hundred pieces of cannon under different circumstances might not work so great a defeat as the three hundred pitchers and lamps did. Frederic, called the great, said what was palpably untrue, when he affirmed that the Almighty was always on the strongest side, physically considered. No! "the race is not always to the swift, nor the battle to the strong," either in personal or national affairs. If God blow upon the mightiest army, it withers, and is routed. Who can stand before his cold? Witness Napoleon in Russia.

Man-eaters. In various periods of Chinese history, it is recorded, that "men ate men." Revenge and hunger may induce this horrible act. A report has reached us, by a coasting vessel from the north, that his Imperial Majesty has remarked, that 'the signs of the times this year, indicate a state of things, in which men will eat men.' The empress mother reproved her son for these words, and told him, that such language ought never to come from the lips of an emperor. Further to explain away the idea, she ordered wheaten paste to be fashioned like men, and these *bread men* to be distributed among the people; and that thus 'men might eat men.'

On the eastern frontier of Canton province, the inhabitants are said to delight in wars, and sometimes even to devour their enemies, whom they have slain in battle. At the present time there is, in those regions, a great scarcity of rice, and much distress; business is at a stand, and nothing but robbery and plunder prevail;—human beings are said to be devouring each other;—but this we do not believe.

Thieves and Robbers. The Canton police has, of late, been much harassed by the multiplicity of applications, from all quarters, against thieves and robbers. What vexes the heads of the government is, that in many cases the offenders cannot be caught.

The governor himself, has expressed great displeasure with the officers of the military police, because of their being unable to discover the thieves, who stole from a Shanse trader, three or four thousand dollars, which were taken from under his bed. His excellency's displeasure led to great zeal and severity of search which has occasioned the loss of three lives. A suspected boat on the river was overhauled, a scuffle ensued, and three passengers were either knocked, or fell overboard, and were drowned. The officer who headed the search, in order to screen himself, has sent in a very false statement that he was opposed in his duty by swords and spears; his people wounded, &c., &c.

The executive of the Chinese government, in many cases, acts most fallaciously. The letter of the law

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is carried into some sort of effect, but whether upon the innocent or the guilty, is a secondary question. The absurd peremptoriness of authority, that a thing must be done, whether practicable or not, occasions a great deal of injustice, and sometimes the condemnation to capital punishment of persons completely innocent.

Decapitation. The Canton court circular of the 18th ult, announced the trial, sentence and execution of seventeen criminals. Their heads, severed from their bodies and put in small cages, were exposed to public view in the market place, near the execution ground, just without one of the southern gates of the city. Here we supposed was an end of the tragedy. Not so; the circular of the 22d, four days after the decapitation, states that their heads, still in the cages, were labelled and sent off to Yingtih;—a town some miles distant from Canton, the native place of the criminals, and the scene of their depredations,—there also to be exposed to the view of the populace.

Banditti. Of late, in the district of Heängshan, associated banditti have been excessively troublesome to the farmers on the banks of the rivers. They levy a tax of so much per acre, to be paid every quarter of a year. An opulent farmer named Wan Hotseih, on the 19th of the 3d moon, resisted this unjust levy, and was in consequence carried off by the banditti, who demanded twenty thousand dollars for his restoration.

Repudiation. A Mantchou Tartar soldier, named Chang, received his bride the other day, and, for alleged infidelity, heaped upon her every possible personal insult, with public indignity, and sent her away to the house of her parents. The affair came before the Tartar commandant, who would have dismissed both the father and the husband, being men in arms, but for their good archery; on which account, they were retained in his majesty's service.

Suicide. A poor cottager, at the late season of sacrificial rites, performed at the tombs of ancestors, having nothing to provide the oblations to be used on the occasion sold a favorite fowl, which constituted all his property. The purchaser gave him bad silver, or rather copper washed with silver, which he received and went his way. But when offered in payment it was rejected. The man's vexation was so great that he went and hanged himself; which, when when his wife ascertained, she also put an end to her mortal existence. But these suicides are ascribed to pressure of deep poverty.

Mantchou Tartary, being by the reigning family always considered as the region of simplicity and honesty, his Majesty is a good deal annoyed at several recent robberies and thefts there. Besides, the local officers have not been able to catch the thieves. He says, this state of things is extremely detestable, and to mend the matter, he has plucked the knob of office from the head of Cha-hing-ah, giving him three months' time to bring to justice certain offenders. In case of failure, Cha-hing-ah may expect something worse.

Postscript. By the Peking Gazettes we learn, that two Mantchou commissioners, one holding high civil as well as military office at Peking, the other governor and general-in-chief of one of the Mantchou provinces, have been sent by the emperor to Hoonan, to superintend the war, and endeavor to put down the rebellion. Their names are He-ngan and Hoo-sung-ah.

Two individuals at Peking have been convicted of using opium; one of whom, an officer, has been degraded, and the other has been sent to the custody of Choo, fooyuen of Canton. A third awaits his trial for traffic in the drug. It is said (not in the Gazettes) that the two commissioners abovenamed, after visiting Hoonan, will come to Canton, to make inquiries concerning the opium trade here.

Accounts from the highlands continue unfavorable; and, by an express from governor Le, more troops are being dispatched for Leënchow.

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THE

CHINESE REPOSITORY.

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Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary, by the Rev. CHARLES GUTZLAFF.

(Continued from page 64.)

DURING this interval of uncertainty, my indisposition had increased to an alarming degree; when I was surprised by the arrival of one of my mercantile Chinese friends, a native of the eastern part of Canton province, who felt himself interested in taking me to China. He used every argument to prevail on me to embark; but, as I was verging so fast to the grave, I was reluctant to comply. Nevertheless Lin-jung (for this was the man's name) succeeded, for his arguments were imperious; and I agreed with captain Sin-shun, the owner of the junk Shun-le, to embark in his vessel for Teëntsin. This junk was of about 250 tons burden, built in Siam, but holding its license from Canton; it was loaded with sapan-wood, sugar, pepper, feathers, calicoes, &c., and was manned by about 50 sailors.

The 3d of June was the day appointed for our departure. Mr. Hunter, Capt. Dawson, and Mr. MacDalnac, had the kindness to accompany me on board the junk. I am under very great obligations to the first of these gentlemen, for his frequent and ready support, to the utmost of his power, of any measures that could tend towards the civilization of the natives. When I got on board, my cabin, in the steerage, was

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pointed out to me; it was a hole, only large enough for a person to lie down in, and to receive a small box. I had six fellow-passengers. One of them, a captain 60 years of age, was obliged to become a passenger, because his own junk was unseaworthy, having sprung a leak whilst moored in the Meinam. He was my declared enemy; a master in opium-smoking (using the drug to the amount of about one dollar per day); a man thoroughly versed in all sorts of villainy, and averse to the instruction of his countrymen; though, at the same time, he was well aware of the superiority of Europeans, and knew the value of their arts. His son was an insolent youth, well trained for mercantile transactions, and anxious to amass wealth; he became my friend and neighbor. My mercantile friend, already mentioned, had a cabin beneath mine. He was remarkable for deceitfulness, loquacity, childish pride, and unnatural crime. His companion in trade was wealthy, self-sufficient, and debauched, but polite. In the practice of wickedness and deceit, no one was superior to captain Fo, another of my fellow-passengers. This man had formerly been in command of a Siamese junk, bearing tribute to China, and was shipwrecked on the coast of Pulo Way. On his release from that island, he returned to Bankok. Being skillful in various sorts of workmanship, especially in painting and mechanics, he at length gained so much property, that he was able, this year, to put some hundred peculs of goods on board a junk, and to proceed to China, where he had two wives still living. He was devoted to opium, and prone to lying; but, according to his own declaration, my best friend.

Our captain, Sin-shun, was a friendly man, well versed in the art of Chinese navigation; but, unhappily, long habituated to opium-smoking. His younger brother showed himself to be a man of truth; he was my private friend and associate in every sort of trouble. One of the captain's brothers-in-law was

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the clerk; he denominated himself (from the moment I stepped on board) my younger brother; paid attention to the instructions of the Gospel, and abstained from every sort of idolatry. The pilot claimed cousinship with me, being (as he said) of the same clan. He was little versed in the art of navigation, but had never been so unlucky as to sail his junk on shore. He was a man of a peaceful temper, a yielding disposition, and a constant object of raillery to the sailors. To all his good qualities, he added that of opium-smoking, in which art he had made considerable proficiency. His assistant was quarrelsome, but more attentive to the navigation than any other individual on board; and he, also as is the case with almost all the pilots, was trained up to the use of the drug; after having inspired the delicious fumes, he would often, against his inclination, sleep at his watch. All the principal persons on whom depended the management of the vessel, partook freely of this intoxicating luxury; by which they were alternately, and sometimes simultaneously, rendered unfit for service.

When I embarked, though in a very feeble state of body, I cherished the hope, that God, in his mercy, would restore me again to health, if it were his good pleasure to employ in his service a being so unworthy as myself—the least, doubtless, of all my fellow-laborers in the Chinese mission. I took with me a large quantity of Christian books, and a small stock of medicines,—the remnant of a large remittance, made, not long before, by some kind English friends. I was also provided with some charts, a quadrant, and other instruments to be used in case of emergency. Long before leaving Siam, I became a naturalized subject of the celestial empire, by adoption into the clan or family of Kwŏ, from the Tung-an district in Fuhkeën. I took, also, the name Shih-lae,—wore, occasionally, the Chinese dress,—and was recognized (by those among whom I lived), as a member of the great nation.

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Now, I had to conform entirely to the customs of the Chinese, and even to dispense with the use of European books. I gladly met all their propositions, being only anxious to prepare myself for death; and was joyful in the hope of acceptance before God, by the mediatorial office of Jesus Christ. My wish to depart from this life was very fervent, yet I had a sincere desire of becoming subservient to the cause of the Redeemer, among the Chinese; and only on this account I prayed to God for the prolongation of my life.

In three days after embarking, we passed down the serpentine Meinam, suffering greatly from the swarms of musquitoes, which are a better defence to the country than the miserable forts built at the mouth of the river. Such was my debility that I could scarcely walk; I could swallow no food; and for some time, river water alone served to keep me alive. During the night of the 8th of June, I seemed to be near my end; my breath almost failed, and I lay stretched out in my berth, without the assistance of a single individual; for my servant Yu, a Fuhkeën man, thought and acted like all his countrymen, who give a man up and leave him to his fate, as soon as he is unable to eat rice. While in this exceedingly depressed state, so much consciousness remained, that I was able, at length, to rally a little strength, and leave my cabin; scarcely had I reached the steerage, when a stong vomiting fit freed me from the danger of suffocation.

On the 9th day of June, we reached the bar, where there is very little depth of water: here we were detained for some time. Every vessel built in Siam has a Siamese noble for its patron; the patron of our's was the highest officer in the kingdom, who sent one of his clerks on board, to see us safe out to sea. This man was greatly astonished at seeing me on board a Chinese junk, and expressed some doubts in regard to my safety. In fact all my friends expressed their fears for my life, which might fall a

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prey, either to the rapacity of the sailors, or to the villainy of the mandarins. Many fearful dangers were predicted concerning me; there was not one individual who approved of my course; and I had no other consolation than looking up to God, under the consideration that I was in the path of duty.

In three days we were able to pass the bar, but it was effected with much difficulty. When the tide was in our favor, a cable was thrown out, by means of which the vessel was moved forward, in a manner which did high credit to the sailors.

The people treated me with great kindness; regretted the loss of my wife, whom most of them had seen and knew; and endeavored to alleviate my sufferings, in a way which was very irksome. The poor fellows, notwithstanding their scanty fare of salt vegetables and dried rice, and rags hardly sufficient to cover their nakedness, were healthy and cheerful, and some of them even strong. They highly congratulated me, that at length I had left the regions of barbarians, to enter the celestial empire. Though most of them were of mean birth, the major part could read, and took pleasure in perusing such books as they possessed. In the libraries of some of them, I was delighted to find our tracts. It has always afforded me the greatest pleasure, to observe the extensive circulation of Christian books; this gives me the confident hope, that God, in his great mercy, will make the written word the means of bringing multitudes of those who read it to the knowledge and enjoyment of eternal life.

On the 14th of June, some Siamese came on board to search for me; not knowing their intentions, I withdrew. If, at this moment, the message they brought had been delivered to me, my feeble frame would perhaps have fallen; but it was not till long afterwards that I heard, that my dearest infant daughter had died soon after I embarked. The mournful tidings excited the deepest grief. After this, I passed several days alone in my cabin, which

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was constantly filled with the vile smell of opium fumigation. As soon as the men laid down their pipes, they would indulge in the most obscene and abominable language; thus adding offence to offence. All this I had to bear patiently, till I acquired sufficient strength to talk with them; I then admonished them, in the plainest terms; and, contrary to my expectations, received, from some, apologies for their ill conduct towards me.

At length our passengers had all come on board, and the men were beginning to heave the anchor, when it was discovered that the junk was overloaded; a circumstance which very frequently occurs, as every individual takes as many goods on board as he pleases. The captain had now to go back to Bankok; immediately on his return, some of the cargo was discharged; and on June the 18th, we finally got under weigh. But we moved very slowly along the coast of the Siamese territory, attempting to sail only when the tide was in our favor. Proceeding eastward, we anchored near the promontory and city of Bamplasoi, which is principally inhabited by Chinese, and is celebrated for its fisheries and salt works. Here the Siamese have some salt inspectors, and keep the country in complete subjection. On the 19th, we espied Kokram,—formerly the resort of pirates,—it is an island with a temple on its summit, in which is a representation of Budha in a sleeping posture. On arriving at this place, the Chinese, generally make an offering to this indolent idol. Those on board the richly laden junks make an offering of a pig; poor people are satisfied with a fowl or duck; both which offerings, are duly consumed by the sailors, after having been exposed a short time to the air. Concerning this practice, so repugnant to common sense, I made some satirical remarks, which met with the approbation of the sailors, who, however, were not very anxious to part with the offerings.

I now began to cherish the hope that my health

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was recovering, and turned my attention to Chinese books; but great weakness soon compelled me to abandon the pursuit, and to pass my time in idleness. My fellow-passengers, meantime, endeavored, by various means, to keep up my spirits, and to amuse me with sundry tales about the beauty of the celestial empire. My thoughts were now more than ever directed to my heavenly abode; I longed to be with Christ, while I felt strong compassion for these poor beings, who have no other home to hope for than an earthly one.

After having passed cape Liant, which in most charts is placed too far west by two degrees, we approached Chantibun, a place of considerable trade, and inhabited by Siamese, Chinese, und Cochinchinese. Pepper, rice, and betelnut, are found here in great abundance; and several junks, principally from Canton, are annually loaded with these articles. Ships proceeding to China, might occasionally touch here, and trade to advantage.

When my strength was somewhat regained, I took observations regularly, and was requested, by the captain and others, to explain the method of finding the latitude and longitude. When I had fully explained the theory, the captain wondered that I brought the sun upon a level with the horizon of the sea, and remarked, "if you can do this you can also tell the depth of the water." But as I was unable to give him the soundings, he told me plainly, that observations were entirely useless, and truly barbarian. So I lost his confidence; which, however, was soon recovered, when I told hin that in a few hours we should see Pulo Way. On this island 100 years ago, a British fort was erected; but it was afterwards abandoned, on account of the treachery of some Bugis troops, who murdered the English garrison. During the civil wars in Cochinchina, near the close of the last century, Kaungchung, the late king, took refuge here, where he lived, for several years, in a most wretched condition. In the year

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1790, he made a descent upon his own territory, gained over a party, expelled the usurper, conquered Tungking, and by the assistance of Adrian, a French missionary, improved the condition of his whole empire. Some time back, the island was the retreat of Malay pirates; but at present, it is the resort only of a few fishermen, and is wholly covered with jungle.

With the utmost difficulty we arrived at the mouth of the Kang-kau river, in Camboja, where there is a city, which carries on considerable trade with Singapore, principally, in rice and mats. The Cochinchinese, pursuing a very narrow policy, shut the door against improvement, and hinder, as far as they can, the trade of the Chinese. They think it their highest policy to keep the Cambojans in utter poverty, that they may remain their slaves for ever. Among the several junks at this place, we saw the "tribute bearer," having on board the Siamese embassador. Though the Siamese acknowledge, nominally, the sovereignty of China, and show their vassalage, by sending to Peking, tribute of all the productions of their own country, yet the reason of their paying homage so regularly, is gain. The vessels sent on these expeditions are exempt from duty, and being very large, are consequently very profitable; but, the management of them is intrusted to Chinese, who take care to secure to themselves a good share of the gains. Within a few years, several of these junks have been wrecked.

On July 4th, we reached Pulo Condore, called by the Chinese Kwun-lun. This island is inhabited by Cochinchinese fishermen. The low coast of Camboja presents nothing to attract attention; but the country seems well adapted for the cultivation of rice. When we passed this place, the Cochinchinese squadron, fearful of a descent of the Siamese on Luknooi, were ready to repel any attack. Of eight junks loaded with betelnut this year at Luknooi, and destined to Teëntsin, only four reached that harbor, and of these, one was wrecked on her return voyage.

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At this time, though I was suffering much from fear and sickness, I found rich consolation in the firm belief, that the gospel of God would be carried into China, whatever might be the result of the first attempts. The perusal of John's gospel, which details the Savior's transcendent love, was encouraging and consoling, though as yet I could not see that peculiar love extended to China; but God will send the word of eternal life to a nation hitherto unvisited by the life-giving influences of the Holy Ghost.—In these meditations, I tasted the powers of the world to come, and lost myself in the adoration of that glorious Name, the only one given under heaven whereby we must be saved. Under such circumstances, it was easy to bear all the contempt that was heaped on me; neither did the kindness of some individuals make me forget, that there were dishonest men around me, and that I owed my preservation solely to the Divine protection.

The coast of Tsiompa is picturesque, the country itself closely overgrown with jungle and thinly inhabited by the aborigines, and by Cochinchinese and Malays. I could gain very little information of this region; even the Chinese do not often trade thither; but it appears, that the natives are in the habit of sending their articles to some of the neighboring harbors, visited by the Chinese.

Here we saw large quantities of fish in every direction, and good supplies of them were readily caught. By chance, some very large ones were taken: and a person who had always much influence in the deliberations of the company advised, that such should be offered to the Mother of Heaven, Ma-tsoo po. The propriety of this measure I disputed strongly, and prevailed on the sailors not to enhance their guilt, by consecrating the creatures of God to idols.

From Pulo Condore the wind was in our favor, and in five days we passed the coast of Cochinchina. The islands and promontories of this coast have a

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very romantic appearance; particularly Padaran, Varela, and San-ho. Many rivers and rivulets disembogue themselves along the coast; and the sea abounds with fish, which seem to be a principal article of food with the natives. Hundreds of boats are seen cruising in every direction. The Cochin-chinese are a very poor people, and their condition has been made more abject by the late revolution. Hence they are very economical in their diet, and sparing in their apparel. The king is well aware of his own poverty and that of his subjects, but is averse to opening a trade with Europeans, which might remedy this evil. The natives themselves are open and frank, and anxious to conciliate the favor of strangers.

On the 10th of July, we saw Teënfung, a high and rugged rock. The joy of the sailors was extreme, this being the first object of their native country which they espied. Teënfung is about three or four leagues from Hainan. This island is wholly surrounded by mountains, while the interior has many level districts, where rice and sugar are cultivated. There are aborigines, not unlike the inhabitants of Manila, who live in the forests and mountains; but the principal inhabitants are the descendants of people, who, some centuries back, came from Fuhkeën; and who, though they have changed in their external appearance, still bear traces of their origin, preserved in their language. They are a most friendly people, always cheerful, always kind. In their habits they are industrious, clean, and very persevering. To a naturally inquisitive mind, they join love of truth, which, however, they are slow in accepting. The Roman catholic missionaries very early perceived the amiableness of this people, and were successful in their endeavors to convert them; and to this day, many of the people profess to be Christians, and seem anxious to prove themselves such.

Hainan is, on the whole, a barren country; and,

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with the exception of timber, rice, and sugar (the latter of which is principally carried to the north of China), there are no articles of export. The inhabitants carry on some trade abroad; they visit Tungking, Cochinchina, Siam, and also Singapore. On their voyages to Siam, they cut timber along the coasts of Tsiompa and Camboja; and when they arrive at Bankok buy an additional quantity, with which they build junks. In two months a junk is finished,—the sails, ropes, anchor, and all the other work, being done by their own hands. These junks are then loaded with cargoes, saleable at Canton or on their native island, and both junk and cargo being sold, the profits are divided among the builders. Other junks, loaded with rice, and bones for manure, are usually dispatched for Hainan.

During my residence in Siam, I had an extensive intercourse with this people. They took a particular delight in perusing Christian books, and conversing on the precepts of the gospel. And almost all of those, who came annually to Bankok, took away books, as valuable presents to their friends at home. Others spoke of the good effects produced by the books, and invited me to visit their country. Humbly trusting in the mercies of our God and Redeemer, that he will accomplish, in his own time, the good work which has been commenced, I would invite some of my brethren to make this island the sphere of their exertions, and to bring the joyful tidings of the gospel to a people anxious to receive its precious contents.

As soon as the first promontory of the Chinese continent was in sight, the captain was prompt and liberal in making sacrifices, and the sailors were not backward in feasting upon them. Great numbers of boats appeared in all directions, and made the scene very lively. We were becalmed in sight of the Lema islands, and suffered much from the intense heat. While there was not wind enough to

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ruffle the dazzling surface of the sea, we were driven on by the current to the place of our destination: Soakah,* in Chaouchow foo, the most eastern department of Canton province, bordering on Fuhkeën. This district is extensive, and closely peopled. The inhabitants occupy every portion of it; and must amount, at a moderate calculation, to three or four millions. Its principal ports, are Tinghae (the chief emporium), Ampeh, Hae-eo, Kit-eo and Jeao-ping. The people are, in general, mean, uncleanly, avaricious, but affable and fond of strangers. Necessity urges them to leave their native soil, and more than 5000 of them, go, every year, to the various settlements of the Indian Archipelago, to Cochinchina, and to Hainan, or gain their livelihood as sailors. Being neighbors to the inhabitants of Fuhkeën, the dialects of the two people are very similar, but in their manners there is a great difference. This dissimilarity in their customs, joined to the similarity of their pursuits, has given rise to considerable rivalry, which, frequently, results in open hostility. But the Fuhkeën men have gained the ascendency, and use all their influence to destroy the trade of their competitors.

Our sailors were natives of this district, and anxious to see their families after a year's absence. As, however, our junk had no permit, we could not enter the river of Soakah, but had to anchor in the harbor of Nan-aou (or Namoh), whilst passage-boats came in all directions to carry the men to their homes. Rice being very cheap in Siam, every sailor had provided a bag or two, as a present to his family. In fact, the chief thing they wish and work for, is rice; their domestic accounts are regulated by the quantity of rice consumed; their meals, according to the

* On page 56, in our last number, Soo-ac-kea has been given as the mandarin pronunciation of this name. This, it appears, is incorrect; but the Chinese characters, and consequently, the mandarin pronunciation, of this and several other names in the following pages, we are unable to ascertain; Mr. G. having only inserted, in the MS. he left with us, the names of the places, according to their Fuhkeën pronunciation. *Ting-hae* is Chinghae heën, and *Jeao-ping* is Jeaouping heën. *Hae-eo*, and *Kit-eo*, we believe to be Haeyang heën, and Keëyang heën. *Soakah* is a small port near the mouth of the Jeaouping river.

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number of bowls of it boiled; and their exertions, according to the quantity wanted. Every substitute for this delicious food is considered meagre, and indicative of the greatest wretchedness. When they can not obtain a sufficient quantity to satisfy their appetites, they supply the deficiency of rice with an equal weight of water. Inquiring whether the western barbarians eat rice, and finding me slow to give them an answer, they exclaimed, "O, the sterile regions of barbarians, which produce not the necessaries of life! Strange, that the inhabitants have not, long ago, died of hunger!" I endeavored to show them that we had substitutes for rice, which were equal if not superior to it. But all to no purpose; and they still maintained, that it is only rice which can properly sustain the life of a human being.

When most of the sailors had left the junk, I was led to reflect on their miserable condition. Almost entirely destitute of clothes and money, they return home, and in a few days hurry away again to encounter new dangers, and new perils. But, however wretched their present condition may be, their prospects for eternity are far more deplorable. Reprobates in this life; they tremble to enter into eternity, of which they have very confused ideas. They defy God, who rules over the seas; they curse their parents who gave them life; they are enemies to each other, and seem entirely regardless of the future; they glory in their shame; and do not startle when convicted of being the servants of Satan.

It was the 17th of July, when we anchored in the harbor of Namoh. The island, from which this harbor takes its name, is mostly barren rock, consisting of two mountains connected by a narrow isthmus, in lat. 36° 28' N.; long. 116° 39' E. It is a military station; it has a fort; and is a place of considerable trade, which is carried on between the people of Fuhkeen and Canton. The harbor is spacious and deep, but the entrance is difficult and dangerous.

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The entrance of the Soakah river is very shallow; but numerous small craft, principally from Tinghae, are seen here. The duties, as well as the permit to enter the river, are very high; but the people know how to elude the mandarins, as the mandarins do the emperor. Tinghae is a large place, tolerably well built, and inhabited, principally, by merchants, fishermen, and sailors. The productions of the surrounding country are not sufficient to maintain the inhabitants, who contrive various ways and means to gain a livelihood. There is no want of capital or merchants, but a great lack of honesty and upright dealing.

As soon as we had anchored, numerous boats surrounded us, with females on board. I addressed the sailors who remained in the junk, and hoped that I had prevailed on them, in some degree, to curb their evil passions. But, alas! no sooner had I left the deck, than they threw off all restraint; and the disgusting scene which ensued, might well have entitled our vessel to the name of Sodom. Parents prostituted their daughters; husbands, their wives; brothers, their sisters;—and this they did, not only without remorse, but with diabolical joy. The sailors, unmindful of their starving families at home, and distracted, blinded, stupified by sensuality, seemed willing to give up aught and everything they possessed, rather than abstain from that crime, which entails misery, disease, and death. Having exhausted all their previous earnings, they became a prey to reckless remorse, and gloomy despair. As their vicious partners were opium-smokers by habit, and drunkards by custom, it was necessary that strong drink and opium should be provided; and the retailers of these articles were soon present to lend a helping hand. Thus, all these circumstances conspired to nourish vice, to squander property, and to render the votaries of crime most unhappy. When all their resources failed, the men became furious, and watched for an opportunity to reimburse their loss, either

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by deceit or force. Observing my trunks well secured, it was surmised by the sailors, that they contained silver and gold; and a conspiracy was formed to cleave my head with a hatchet, and to seize the trunks, and divide the money among themselves. In favor of this scheme it was stated, that I did not understand the use of money, and that they themselves could appropriate it to the very best advantage. All the persons who formed this plot were *opium smokers;* the leader was an old sailor, and, nominally, my friend. Just as they were about to execute their plan, an old man came forward and declared to them, that a few days before he had seen the trunks opened, and that they contained nothing but books, which they might obtain without cleaving my head. Witnesses were then called, and it being satisfactorily ascertained that such was the fact, in regard to the trunks, they all agreed to desist from the execution of their plot.

In the midst of such abominations, the feeble voice of exhortation was not entirely disregarded. Some individuals willingly followed my advice. A young man, who had repeatedly heard the gospel, and anxiously inquired about his eternal destinies, was reclaimed; and, covered with shame and penetrated with a sense of guilt, he acknowledged the insufficiency of all moral precepts, if no heavenly principle influenced the heart.

My visitors were very numerous; they generally thought me to be a pilot or mate, and behaved very politely. In the long conversations I held with them, they seemed attentive, and not entirely ignorant of the doctrines of Christianity; and they frequently noticed as a proof of its power, the mere circumstance, that one of its votaries stood unmoved, while the stream of vice carried away everything around him. To these visitors I distributed the Word of life; expressing my earnest wish, that it might prove the means of their salvation. There was one old man, who stated, that he had two sons, literary graduates,

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whom, as he himself was hasting to the grave, he wished to see reading the exhortations to the world (so they call our Christian books). I enjoyed myself in the company of some other individuals, to whom it was intimated, that we should endeavor to establish a mission at this place, since so many millions of their countrymen were without any means of knowing the way of salvation.

The return of the captain, who had been on shore, checked the progress of vice. Being a man of firm principle, he drove out the prostitutes, and brought the men to order;—his vigilance, however, was in some instances eluded; but when those wretched beings had obtained their money (their great object), they, generally, of their own accord, abandoned the junk. I had now full scope to speak to those around me of the folly and misery of such conduct; and I was successful in applying the discourse to themselves. The Chinese, generally, will bear with just reproof, and even heap eulogiums on those who administer it.

Here I saw many natives famishing for want of food; they would greedily seize, and were very thankful for the smallest quantities of rice thrown out to them. Though healthy and strong, and able to work, they complained of want of employment, and the scarcity of the means of subsistence.* Urged on by poverty, some of them become pirates, and in the night time surprise and plunder the junks in the harbor. When fourteen days had elapsed, all were anxious to depart, because their treasure was exhausted, and the opportunities for further expenditures were only the means of tantalizing and annoying them. As we were getting under weigh, an old man predicted, that we should have to encounter storms;

* In the department of Chaouchow foo, to which these remarks apply, as also in the neighboring province of Fuhkeen, and in the adjoining department of Hwuychow foo in this province, famine has very generally prevailed during the last few months. Pirates, consequently, abound, and insurrections have in several cases occurred: numbers of peasants also are induced, by hunger and want of employment, to join the secret associations of banditti which infest China, particularly its southern provinces.

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but this did not deter us from proceeding. Many junks, loaded with sugar for the north of China, left the harbor in company with us.

On July 30th, we passed Amoy, the principal emporium of Fuhkeën province, and the residence of numerous merchants, who are the owners of more than 300 large junks, and who carry on an extensive commerce, not only to all the ports of China, but to many also in the Indian Archipelago. Notwithstanding the heavy duties levied on exports and imports, these merchants maintain their trade, and baffle the efforts of the mandarins. They would hail with joy, any opportunity of opening a trade with Europeans, and would, doubtless, improve upon that of Canton.

On the following day, favorable winds continued till we reached the channel of Formosa (or Taewan). This island has flourished greatly since it has been in the possession of the Chinese, who go thither, generally, from Tung-an in Fuhkeën, as colonists, and who gain a livelihood by trade, and the cultivation of rice, sugar, and camphor. Formosa has several deep and spacious harbors, but all the entrances are extremely shallow. The trade is carried on in small junks belonging to Amoy; they go to all the western ports of the island, and either return loaded with rice, or go up to the north of China with sugar. The rapidity with which this island has been colonized, and the advantages it affords for the colonists to throw off their allegiance, have induced the Chinese government to adopt restrictive measures; and no person can now emigrate without a permit. The colonists are wealthy and unruly; and hence there are numerous revolts, which are repressed with great difficulty, because the leaders, withdrawing to the mountains, stand out against the government to the very uttermost. In no part of China are executions so frequent as they are here; and in no place do they produce a less salutary influence. The literati are very successful; and people in Fuhkeën sometimes send their sons to Formosa to obtain literary degrees.

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Northerly winds, with a high sea, are very frequent in the channel of Formosa. When we had reached Tinghae, in the department of Fuhchow foo, the wind, becoming more and more adverse, compelled us to change our course; and fearing that stormy weather would overtake us, we came to anchor near the island of Ma-oh (or Ma-aou), on which the goddess Ma-tsoo po is said to have lived. Here we were detained some time. The houses on the coast are well built; the people seemed poor, but honest; and are principally employed in fishing, and in rearing gourds. Their country is very rocky.

A few miles in the interior are the tea hills, where thousands of people find employment. The city of Fuhchow foo, the residence of the governor of Fuhkeën and Chekeäng, is large and well built. Small vessels can enter the river; the harbor of Tinghae is deep, and very spacious. We saw there numerous junks laden with salt, also some fishing craft.

When we were preparing to leave the harbor, another gale came on, and forced us to anchor; but instead of choosing an excellent anchorage which was near to us, a station was selected in the neighborhood of rocks, where our lives were placed in great danger. The next day the storm increased, and the gale became a tornado, which threatened to whelm us in the foaming billows. The junk was exposed to the united fury of the winds and waves, and we expected every moment that she would be dashed in pieces. The rain soon began to descend in torrents, and every part of the vessel was thoroughly drenched.

For several days Egyptian darkness hung over us; with composure I could look up to God our Saviour, could rejoice in his promises, and was fully confident, that he would neither leave nor forsake us. I was almost the only person who ventured on deck; for it is customary with the Chinese, in bad weather, to take shelter and repose in their cabins, till the tempest is over. At the present juncture, they were dispelling their cares by sleeping and opium-smoking.

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Notwithstanding all this, they formed a plot, principally on account of the riches which they supposed me to possess, to sink the junk, to seize on the money, and then to flee in a small boat to the neighboring shore. Having gained some information of their designs, I left my cabin and walked near them with wonted cheerfulness. The ringleaders seeing this, and observing the approach of a Canton junk at the same time, desisted from their treacherous scheme.

It was most evident that these heroes in wickedness were cowards; they trembled, and their courage failed them, in the hour of approaching death. For ten days we were in suspense between life and death; when at length, God in his mercy sent again his sun to shine, and clothed the firmament with brightness. I could now feel with Noah, and render praise to God our great benefactor. While I was thus engaged, some of our fellow-passengers went on shore. Unconscious of the object of their visit, I was rather puzzled when I saw them returning in their state dresses; but soon suspected, (what was true,) that they had been to the temple of Ma tsoo po, to render homage to their protectress. At such an act of defiance, after such a signal deliverance, I was highly indignant, and rebuked them sharply. One of them held his peace; the other acknowledged his guilt, and promised, in future, to be more thankful to the Supreme Ruler of all things. He remarked, that it was only a pilgrimage to the birthplace of the goddess, and that he had only thrice prostrated himself before her image. I told him, that on account of such conduct he had great reason to fear the wrath of God would overtake him; when he heard that, he kept a solemn silence.

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MISCELLANIES.

PERSECUTION.—According to the New Testament, a church is a voluntary association of the disciples of Jesus Christ, to observe all that he has commanded them. But to the discipline or laws of such a church, only the voluntary members are subject. The laws of Christ's church are not designed for those, who, neglecting the commands and invitations of a merciful Redeemer with the greatest injury to themselves, choose to remain "without." Religious men, however, mixing themselves up with civil governments, have often abandoned the simple and just principle of a voluntary church, and have had recourse to pains and penalties, either to force the citizens of a state into a church, or to enforce its discipline on those who were not members. And on the other hand, there have been persons of power in nations, who have insisted on being considered members of Christian churches, without possessing the requisite qualifications. No man, who will not submit to the holy laws of the Lord Jesus Christ, has any right to consider himself a member of any of his churches.

We have been led to these reflections, by various reports concerning the missionaries in the South Sea islands. If the missionaries do not protest against the chiefs' persecuting their subjects, or strangers, they will do exceedingly wrong. They should know, and teach the chiefs, who profess Christianity, that the discipline of a voluntary society of Christians, i. e. a Christian church, ought not to be enforced as laws for the regulation of their subjects generally.

"Those who colonized New England, removed from Holland to America, *as a church;* and, little versed in the science of legislation, or politial economy, they formed state laws, on the principles of the New Testament, and the discipline of the Church of Christ. They did not perceive the impossibility of managing a growing population, in a new country, by such means, without sacrificing either the liberty of the subjects, or the purity of the church. At first, the body of the people were real Christians, *and of one mind*, and it was some time before the erroneous principle on which their legislative code was founded, showed itself;"*—but afterwards, in their oppressive and persecuting measures towards Baptists and Quakers, the antichristian character of their church and state legislation manifested itself. Should these remarks reach the missionaries in the South Sea islands, we hope they will consider the subject deeply and dispassionately, and take these hints in

* Orme's Life of Dr. Owen, p. 256.

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good part. Perfect liberty of conscience, and liberty of religious profession, are alone compatible with the gospel rule, to do to others as you would have others do to you. A forced or hypocritical profession of Christianity, neither does honor to the Saviour, nor good to his church, or to the individual, who is menaced or bribed by people in authority, to become a nominal Christian. "Sincerity and truth" are indispensable requisites for the servants of Him, who can and does search the hearts of the children of men.

THE BIBLE.—Our opinions and judgment of the Bible will vary according to the state of our minds. When prosperity is enjoyed, and impiety fills the soul, then the Bible, with all the invaluable knowledge it reveals, will be lightly esteemed; but in adversity, with the religious principle predominating in the mind, the Bible will be viewed as a pearl of great price. Compared with all the books, deemed sacred of the western world, the superiority of the Bible is infinite. And since the sacred books of the eastern world—of India and China,—have been investigated, the Bible still holds a pre-eminence that no words can express. There is an effulgence of light and glory, a degree of majesty and mercy, shining forth in the pages of the Bible towards sinful creatures of the family of man, that indicates, to every serious and pious mind, its divine origin.

When contrasted with the sacred books of China, how poor in conception, how mean in execution, do the latter appear! The sage of China, who has been honored and idolized more than twenty centuries, is utterly insignificant, when put in competition with the herdmen and fishermen of Galilee. But a sound eye alone can truly discern colors; a healthy palate only can distinguish tastes; a virtuous mind alone will believe the truth; and only a pious one will love and value the Bible. We maintain that *man is accountable for his moral tastes and his belief.** We feel assured that many of our readers, who have gone to their Bibles to obtain saving knowledge, who have gone thither to obtain consolation in the hour of distress, will join with us in adopting the language of the following lines.

This little book I'd rather own,
Than all the gold and gems
That e'er in monarchs' coffers shone,—
Than all their diadems.

Nay, were the seas one chrysolite,
The earth one golden ball,

* The lord chancellor of England said, at the university of Glasgow (from whence also the accompanying verses emanated), that it had "*gone forth into all the world, that man was not accountable for his belief.*" This erroneous sentiment has 'gone forth,' we fear, even to China;—but in this farther east, there are, we hope, not a few, who on very substantial grounds, are of the contrary opinion.

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And diamonds all the stars of night,—
This book were worth them all.

Ah, no!—the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eye of grief,
Gold cannot purchase health.

But here a blessed balm appears,
To heal the deepest woe;
And those who seek in tears,
Their tears shall cease to flow.

(From the Glasgow Courier.)

OBEDIENCE TO THE WORD OF GOD,—"Speak unto the children of Israel, that they go forward." Exod. xiv. 15. The circumstances under which this commaad was given, were very extraordinary. With the waters of the Red sea at a short distance off, in the line of their route, how could they go forward many steps, without rushing into the sea to be drowned. However, since the order was issued by the Almighty, they thought it right to obey, and the result proved it to be so.

This may be applied to the command of Him, who has "all power in heaven and in earth," to his church;—"Go into all the world and preach the Gospel to every creature." The difficulties in many places seem insurmountable,—as in China, Japan, Corea, for example. Human prudence may say the attempt is absurd. But the power and authority, possessed by the divine Saviour, remove all idea of absurdity, from the act of obedience in the humble Christian. The voice from on high is—Speak unto all the servants of Christ, that they *go forward.*

METEMPSYCHOSIS.—In a note to his European master, a native servant, afflicted with sickness, thus writes;—"I send respectful acknowledgments for the money you bestowed on me. I am but little better. If it be my fate to die, I shall in the next life as a horse or a dog, render a recompense to you."

The notion entertained by the poor man is that of metempsychosis, or return of souls to this world; some as human beings, and others animating brute beasts. The young man possesses good natural talents, and has had a tolerable education, very superior to most of those who enter the service of foreigners. He has, moreover, often heard the doctrines of the Gospel, but rejected them with the proud feelings of a Confucianist, and a Chinese.

Judging from the language of his note, his mind is humbled; but instead of fleeing for refuge to the Saviour of mankind, he clings to the miserable hopes to which his note alludes. The reader may here see a specimen of what natural reason has

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done for the millions of China, during thousands of years; and the deist of Christendom may see what his own attainments would have been under a different hemisphere.

HETERODOXY.—Something like this is denoted by the Chinese phrase *seay keaou*, "deflected (or depraved) doctrines." Heterodox sects are, from time to time, rising up in China; but we have never been able to discover anything which might be called the standard faith; nor yet that those who embrace the "seay keaou" hold any speculative opinions which distinguish them from those who receive the ching keaou,—"the correct or orthodox doctrines." At Peking, recently, a new sect has arisen, called the *Hung-yang keaou*. The word *yang* is the superior of the much-talked-about dual powers, *yin* and *yang*. The word *hung* denotes red; but what the "red yang doctrine" means, we cannot even guess. The leader healed the sick, and drew away disciples after him. He is now dead, and his followers burn incense to his manes, as a sort of divinity. The emperor has been rather severe in punishing these people, and many of them have been thrown into prison, scourged, and transported.

In the spring of this year, the cold was of long duration, and indicated an unfavorable season; on account of which one of those persons, called *yushe*, who are permitted to address the emperor on all occasions, wrote to his majesty, suggesting that Heaven was displeased at the imprisonment and banishment of so many of these sectaries, many of whom were, probably innocent. To this suggestion the emperor has given a reply, sharply reproving the yushe for his presumptuously and rashly referring to Heaven's ways, in matters which come under the ordinary routine of government. He, moreover, denies the allegations of his adviser concerning the signs of the weather, and innocent people being involved. He insists on the propriety of punishing those who set up for heads of sects, medical or otherwise, and attach disciples to themselves. He disapproves of all associations of the people. It is impossible, he says, to tell what they may grow to. And he has, finally, increased the severity of the law against them; deciding that whoever is transported, as a punishment for heading or belonging to these *seay keaou*, shall never be forgiven, nor included in any general or special pardon granted on extraordinary occasions.

In the documents, of which we have above given the substance, though several of the heterodox sects are named, the *Teën choo keaou* (or the Roman Catholic religion), is not especially noticed. It, however, in Chinese, is often called by the general epithet *seay keaou*. For several years past nothing has appeared in the Peking gazette against the Christians; from which it may be inferred, that his majesty does not encourage reports sent to him on the subject.

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RELIGIOUS INTELLIGENCE.

MALACCA.—It is generally known, that the laws of China forbid emigration; and it is equally well known, that thousands of the sons of Han have become the inhabitants of the Eastern archipelago, and of that vast extent of country situated between China and Hindostan, —comprehending the Burman empire, the kingdoms of Tonking, Cochinchina, Camboja, Siam, Laos, and the peninsula of Malacca. In several of these countries, during the last twenty years, interesting establishments have been formed, with a view to meliorate the condition of the ignorant, by increasing and extending the knowledge of the word of God. All these undertakings are in their incipient state, yet few persons are fully aware of the amount of work which has been accomplished; and fewer still know what anxieties and trials have already been experienced. The best and the last energies of the Milnes and Mrs. Judson, and others alike worthy and self-devoted, have not been spent in vain; their works live after them.

Within the time and the regions above specified, the Scriptures have been translated into several different languages and dialects, and have been circulated to the amount, probably, of some ten thousands of copies. More than 140,000 tracts had been published 12 years ago; since that date, many times that number have been put in circulation; and thousands of children and adults have been instructed in the several schools now in successful operation. In the future numbers of this work, we will endeavor to present, from time to time, accurate statistical and detailed accounts of all these several establishments; the oldest of which, we believe was commenced in 1815, at Malacca. We will here give a succinct account of the several departments of this mission, according to the reports published in June, 1831. We have letters, however, down to June 1832, from which we are happy to learn, that the mission continues to enjoy prosperity, though the laborers are exceedingly few. From the letters we may make some short extracts.

Chinese Schools.—The number of boys in these is, on an average, 200; the number of girls is 120. The Chinese of Malacca are, principally, the descendants of persons who emigrated from China some centuries ago; and, until the mission schools were established, their children were very generally without instruction. From "necessity," native masters and native books have been introduced into several

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of the schools, though Christian books are used in all of them; and it is to be devoutly hoped that, at no very distant period, Christian books alone will be employed by the natives for religious purposes, whether they continue to use their own for literary objects or not. More children are under instruction now than at any previous period, and the mission is evidently gaining strength from year to year.

Malay Schools—Three of these are now connected with the mission; including a small girls' school, supported by private subscription; the whole number of children is 107,—60 girls and 47 boys. "When the present aspect of this department of the mission is contrasted with its unpromising appearance for some considerable time previously, we cannot but rejoice in the gratifying decline of prejudice evinced by the Malays, and the pleasing prospect of usefulness which is hereby presented among them."

Kling Schools.—These are two in number, containing together about 32 children, boys and girls; they are supported, we believe, by private subscriptions.

Indo-Portuguese Schools.—At these the aggregate attendance of children, both male and female, is about 100.

Anglo-Chinese College.—This institution was commenced in 1818, and is the only Protestant college this side of the Ganges. The following is the general plan of the institution.

I. "*Name,—The Anglo-Chinese College.*

II. "*Object.—The reciprocal cultivation of Chinese and European literature.*—On the one hand, the Chinese language and literature will be made accessible to Europeans; and on the other hand, the English language, with European literature and science, will be made accessible to the Ultra Ganges nations, who read Chinese. These nations are, China, Cochinchina, the Chinese colonies in the eastern Archipelago, Lewchew, Corea, and Japan. The Malay language, and Ultra-Ganges literature, generally, are included as subordinate objects.

III. "*What advantages, the College proposes to afford to students.*—1. The College will be furnished with an extensive library of Chinese, Malay, and European books.—2. The assistance of European professors of the Chinese language, and of native Chinese tutors. The European professors will be Protestants.—3. A fund will be formed for the maintenance of poor students.—4. To European students, the Chinese language will be taught, for such purposes as the students choose to apply it—to religion; to literature; or to commerce.—5. To native students, the English language will be taught, geography, history, moral philosophy, and Christian theology, and such other branches of learning or science, as time and circumstances may allow.—6. There is at the station an English, Chinese, and Malay press, which literary students may avail themselves of. And it is intended, ultimately, to form

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a botanical garden in connection with the College, to collect under one view the tropical plants of the eastern Archipelago.

IV. "*Students to be admitted.* Persons from any nation in Europe, or from America; persons of any Christian communion, bringing with them proper testimonials of their moral habits, and of the objects they have in view; persons from European or other universities, having traveling fellowships; persons belonging to commercial companies; and persons attached to the establishments of the official representatives of foreign nations, who wish to become acquainted with the Chinese language, will be admitted.—Also native youths, belonging to China and its tributary kingdoms, or to any of the islands and countries around, who either support themselves, or are supported by Christian societies, or by private gentlemen, who wish to serve them, by giving them the means of obtaining a knowledge of the elements of English literature, will be admitted."

For fourteen years, amidst many difficulties and discouragements, this institution has continued in successful operation. Its influence not only over the Chinese, but over the Malays and other inhabitants of Malacca, is far from inconsiderable. It must be highly gratifying to the friends of Christian education, to know that the College has enjoyed so much prosperity. We believe with others, who understand well its history and its design, "that it is an institution which requires only to be more generally known, to have its important objects universally appreciated." It has already been the means, under God, of great good; divine truth has been communicated, ignorance and prejudice, with many of their accompaniments, have been removed, and a change wrought over which holy angels have rejoiced.

Several students left the College last year; and nine others were admitted; making the number then "on the fund" twenty-four. Some of the members of the senior class assist in teaching the juniors; and there are others now in the seminary, who promise to be useful in the same way.

Preaching.—From the commencement of this mission, the gospel has been preached with various success, and often in four different languages. By private munificence, a chapel has been built, in which, on Sundays, at 10 o'clock A. M., a Chinese service is held; at 2 P. M., the scholars and teachers from the Chinese boys' schools are assembled for the purpose of catechetical instruction; immediately after this, the Portuguese service is commenced; and a Malay service has formerly been, and will soon be again established in the evening. There is also an English service in the chapel; some of the senior students of the College cheerfully attend at this service, as they do also "at the two week day evening services at the schools."

The press, is a very efficient part of the mission at Malacca.

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In Chinese, the blocks for a new octavo edition of the Sacred Scriptures have been completed, and nearly the whole of an edition struck off; "the Domestic Christian Instructor" in 4 vols. octavo, by Dr. Morrison; a new edition of Dr. Milne's most popular tract—"Conversation between Two Friends"—"and some smaller tracts," have been completed. In *Anglo-Chinese*, the "Notitia Linguæ Sinicæ," which we intend noticing hereafter, has been published. Also in *English, Malay*, and *Indo-Portuguese*, some small works have been printed.

Books distributed.—The report before us includes a period of eighteen months; during which time 4,062 portions of the New Testament, and 26,209 religious tracts were distributed.

Singapore.—Our letters from Singapore are up to the 17th ult. We are happy to learn that "a cheerful and industrious spirit is apparent among almost all classes, and especially among the Chinese." In going among the Chinese, says a missionary, they "recognise and hail me gladly, and receive the books as cheerfully as ever. That a portion of true knowledge is widely entertained, is manifest by these two simple facts; *first*, the people frequently say, the moment they see us and the books, that our religion denounces all idols and false gods; and, *secondly*, they repeat, that Jesus is the only Saviour. A brighter day, I think, is fast dawning on these benighted lands. May the Lord, the Sun of righteousness, soon arise upon them in all his glory and strength."

LITERARY NOTICES.

Chinese Biography.—In the larger histories of China, biographical notices of eminent persons are introduced; but they are, generally, mere skeletons. Like a great deal of Chinese history, there is nothing but bone,—no flesh and skin to fill up and beautify the body. The name of a person,—when born, where he lived,—what offices he held,—and when he died,—make up a biography; and these facts are told, generally, in a stiff, dry style, or ill-connected patch-work; *done* by some copyist, who is hired to make quotations, at so many taels per month.

The large biographical work called *Sing Poo*, was compiled on the singular principle of excluding all bad men. The author has accordingly left out Tsaou Tsaou, who was the Napoleon of his age and country.

The Chinese biographers do not exclude ladies from their pages. Queens or empresses are noticed in sections by themselves. In the 21st volume of the Suh-tung Che, there are biographical accounts of the queens of the Eastern Tartars,

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in the 10th century, when the tribes of that region went by the name of Leaou. The wife of the founder of that name was like many Chinese ladies in olden times, a great military genius, and greatly assisted her husband, in his stratagems of war. Her name produced an effect on all the surrounding barbarians, like the shock of an earthquake. To intimate that she was second only to the Queen of Heaven, she was called 'Queen of Earth.'

As the Tartar family now on the throne of China, consider these ancient Leaou as their ancestors in the work named above, they have given notices, in the Chinese language, of the legends of former days, and of the attacks made upon the Chinese of that period. According to this authority, the Queen of Earth, who had so materially assisted her husband in life, wished to be interred with him at his death; but her kindred and all the officers of state remonstrated with her and dissuaded her from doing so. Being prevented dying with her lord, she cut off her arm and placed it in his coffin, to accompany him to the grave.

The Chinese historians, however, give a different version of the affair. The Queen of Earth compelled a hundred of her military officers, who were offensive to her, to descend to the grave with their master. When it came to the turn of general Chaou Szewan to go and be put to death, he refused to march. The queen then said to him, "What! will you not go and see your sovereign, to whom you were so intimately related?" "No,"—replied the general, "none is so nearly related as your majesty. Why do you not go?" She then said, I will cut off my arm, and send it to accompany him: which was forthwith done, and the general allowed to escape con-humation with his deceased master.

The Queen of Earth lived to the age of seventy-five, taking an active part in war and politics. Her son Taetsung changed her title to a still more honorable one, and added a great many magnificent epithets. It runs something like "the Celestial Empress, abundant in virtue, most beneficent, flamingly illustrious, superlative in simplicity."

PERIODICALS. The American Quarterly for September 1831, and the British Critic for Jan. 1832, are both in China. In these publications there is a great deal of good writing, and a considerable amount of good religious principle. The Quarterly has taken charge of two topics in unison with our Repository; *viz*, The Am. Religious Tract Society, and the "Missionary Question." The articles are, we presume, by different hands; but of that we are not sure. They are both of them about eight tenths, as the Chinese say, of what we should like to see, so far as religion is concerned. We never much like a Christian, when Christianity is the theme, putting himself in the position of a mere *Observer*. Frigid observers, who care not which argument prevails, whether the Saviour or his enemies seem to gain the day—*He* will assuredly gain it—are not much to our

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mind. Captain Otto von Kotzebue the Russian, is set against the American naval chaplain C. S. Stewart, with an evident leaning in favor of the latter, in consideration of the justice of his cause. The two witnesses are examined acutely and dispassionately, on the subject of South Sea missions. The arguments are taken chiefly from Tahiti where the English, and not the American missionaries were the actors. This selection of witnesses seems very fair in the reviewer, although eventually it amounts only to this, if so much may be said for English missionaries at Tahiti, how much more may be said for the American misionaries at the Sandwich Islands; who, it is affirmed, are generally superior to the former. This savors a little of national partiality to which many good people are,—very erroneously we think —subject. However, we consider the article headed "Missionary Question" in the Quarterly, a very faithful portraiture of the subject.

In the British Critic, which is considered the organ of the "High Church Party," as the phrase is in that country—there is an interesting and well-written paper on "Church Reform." Here no fundamental principle is abandoned, but it is fully admitted that there is much room for *improvement*,—not in doctrine, but in the quantity of liturgical service, and in discipline. The Critic proposes dividing the usual morning service into two parts, i. e. the morning prayers to be one part, and the litany with the communion service the other part. Let the one and the other be read two Sundays alternately every month, in order to shorten the devotional reading, which, by its length, wearies the spirit of devotion, even in the most devout. Another modification, (which the American Episcopal Church has already adopted,) is to change the words in the burial service, which give unqualified thanks to the Almighty for removing all sorts of brothers and sisters from the land of the living. There is reason and religion in this;—for we hold it to be pernicious to the ignorant and vicious, to have it appear on the face of the service, that all persons indiscriminately are sent to the *rewards of virtue*. We will not enter into the subject, but only say that we most cordially agree with the British Critic in this matter. We have in some strong cases, when using the burial service, felt ourselves under a neccessity of qualifying the sentence alluded to, in order to read it with sincerity, which we consider essential to a good conscience.

The second article is a defence of Episcopacy against the Congregationalists of England. As forms of ecclesiastical polity are not by us deemed essential to vital Christianity, we waive the subject. Of much on the first topic—"An Introduction to the Christian religion"—we most heartily approve, and in its publication we sincerely rejoice.

An English and Japanese, and Japanese and English Vocabulary; by W. H. Medhurst, Batavia.

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The day may not be far distant when the rulers of Japan shall change their policy, and admit to their coasts, foreigners of every nation, who may wish to visit "the country of the rising sun." In situation, size, and local advantages, Japan is not very unlike Great Britain; and if she speedily receives those precepts of righteousness which alone can exalt a nation, she may, ere many generations have passed away, prove no mean rival of that western "Queen of Isles." The deadly hostility, which the inhabitants of Japan once manifested towards foreigners, has, we apprehend, abated, —not entirely, but in a great degree. And if we have been rightly informed, the heir-apparent,—a young man,—is remarkably, enterprising, intelligent, liberal-minded, fond of foreigners, and anxious to improve the condition, and elevate the character of the nation. We are anxiously waiting for the return of the "Lord Amherst," by whose voyage to the eastward, we hope much information will be obtained on these matters.

But to the Vocabulary,—which, considering the circumstances of its publication, is an extraordinary book, and by no means a bad one, estimating only its intrinsic value.—"The author has never been in Japan, and has never had an opportunity of conversing with the natives."—And "it must be remembered that the work has been executed at a lithographic press, by a self-taught artist, and in a warm climate, where the lithography often fails; also that the whole has been written by a Chinese, who understands neither English nor Japanese." The execution of the work seems to have been an experiment; and we think, a very satisfactory and successful one. This "first attempt" shows what can be done; while the book itself will be a great help to those who wish to acquire a knowledge of the Japanese language.

The work is an octavo, of 344 pages, in two parts. "The title of Vocabulary has been preferred to that of Dictionary, as the work does not profess to include every word in either language; the second part, however, contains nearly seven thousand words, and might have been increased to double that number, had many words of Chinese origin been introduced, or others about which some doubt existed."

"Thus," we are informed, "a mere vocabulary has been produced, and one too of few pretensions and many defects; but such as it is, the compiler casts it upon the indulgence of the public, hoping that it will not be hardly dealt with."

The Japanese alphabet consists of forty-eight letters; and with but few exceptions, the letters are all distinct syllables, and are to be pronounced just as they stand in the alphabet, without mutilation or change. We cannot extend this notice; but shall endeavor, at another time, to give a more complete account of that language, together with some statistics respecting that people, so long shut out, or rather who have so long excluded themselves,—from the great society of nations.

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JOURNAL OF OCCURRENCES.

REBELLION.—A Peking gazette of the 29th May, contains an account of a great victory gained over the mountaineers in Hoonan, a few days previously.—"The rebels having invaded a district in the level country, and taken a small town named Ping-tsenen, our troops (says governor Loo Kwan in his dispatches to the emperor) attacked them on all sides, and prevented their escape into Canton province. The rebels, however, still kept possession of the town, from the walls of which they fired on and greatly harassed our troops; till about forty of the latter advanced, under cover of their shields, and leaped on the walls. At the first onset they were thrown back and several wounded; but they rallied—and more troops coming forward to support them,—again mounted the walls, and cut down above a thousand of the enemy. The rest of the rebels then feigned to offer submission. But Lo Szekeu (the commander-in-chief) refused it; and placing two divisions, under lieut-general Ho Lungwoo, on the north and west sides of the town, to prevent any escape, he himself advanced on the south and east sides. A cannonade was then opened on the town, and 'fire balls' thrown in among the rebels, by which means large numbers of them were killed and burnt. But they still obstinately continued to return our fire; our troops, therefore, made a sudden rush among them, killed about a thousand of them; and took prisoners several of their chiefs. They, however, succeeded in again closing the gates on us. But Lo-Szeken urged and excited a more vigorous attack; our men rushed forward, fearless of danger; and the rebels were routed, but maintained a running fight, till coming between two bodies of our troops, they were slain to the number of two or three thousand. Among the prisoners taken were two sons of Chaou Kin-lung,—two chiefs, Chaou-Wan-fung and Le Tihming,*—besides 50 inferior persons. Ten cannon and above 3000 small arms also were taken. The fighting lasted ten days, from the 5th to 15th of May, and about six thousand of the rebels were killed or taken prisoners. The remnant do not amount to one tenth of their original number. It is hoped that in a few days the chief rebel himself will fall into our hands."

The emperor expresses himself highly gratified with the news of this victory, and with the conduct of his officers. He directs the Board of Office to deliberate what honors shall be conferred on the three principal officers, governor Loo Kwan, and the two generals Lo Szekeu and Yu Pooyun. The list of presents bestowed on the meritorious officers is curious;—"To Loo Kwan, one feather-case of white jade, (this is a small tube, into which are inserted the peacock's, and other feathers sometimes bestowed by the emperor),—a finger ring of white jade,—a small knife (this is for cutting meat, and is coupled with a pair of chopsticks),—a pair of large pockets, with yellow strings and coral ornaments, (these are for mere ornament, not use, and are worn behind),—and four small pockets.—To Lo Szekeu," &c., similar presents are bestowed.

While victory has thus crowned the imperial arms in the adjoining province, the rebels have given up the contest in that quarter, and have turned round to defeat the army of this province, which is acting under the immediate directions of governor Le. It was stated in our last number, that there had been some "hard fighting." A dispatch to the emperor from gov. Le contains some interest-

* The same who was formerly stated by the Chinese, and in this work (page 41.), to be their king.

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ing particulars; which, with credible reports now current here, give the war a very unfavorable aspect,—so far at least, as the "Great Pure dynasty," is concerned.

The governer, it appears, on arriving at the seat of war, was determined to pursue the rebels speedily and without mercy. Fifteen of the Yaou-jin, who fell into his hands, were accused of being spies, and instantly put to the sword.

By the help of maps, spies, counsels, &c., arrangements were made for a desperate onset; and about 2 o'clock, June 20th, the imperial troops were in motion. In five divisions, and by five different passes, they attempted to enter the territory of the "Golden Dragon;" but were repulsed, with considerable loss, at every point. About *eighty officers fell;* the number of *privates*, who perished, is not stated. For an event so untoward, his excellency betrays not a little solicitude, and makes some statements in extenuation. The ruggedness of the hills, the narrowness of the passes, and the mode of warfare adopted by the rebels, &c., are carefully mentioned. The explosion of a magazine of gunpowder, fired by the Dragon's men, did great damage.

The courage and exploits of several of his majesty's officers are noticed with approbation, by governor Le; the conduct of others is severely censured.

The imperial commissioners, Hengăn and Hoo-sung-ih, accompanied by a body of troops, arrived at Leĕnchow from Hoonan, on the 26th inst.

The latest accounts from the hills state, that the military are exceedingly displeased, because the governor, in his dispatches to the emperor, has *concealed the loss of privates and non-commissioned officers.* The survivors say, "there is no use in our sacrificing our lives in secret: if our toils are concealed from the emperor, neither we, nor our posterity will be rewarded." The mutiny rose to such a height, as to induce his excellency to send a courier after the original dispatches, in the hope of overtaking them, and of making such additions as would satisfy the soldiery. Under these circumstances, the mountaineers are said to have sent out a challenge to meet the governor in a pitched battle.

A GOD PROMOTED BY THE EMPEROR. Changling, the great hero of Cashgar, has memorialized his majesty, to inform him that, during the late attack of the rebels on that city, they endeavored to inundate it by cutting a channel and turning the course of the adjoning river. But the Lung shin (Dragon god), who presides over rivers and seas, prevented the design being effected. For this "divine manifestation" in favor of the imperial cause, the emperor has ordered a *new title* to be given to the god, a *new temple* to be built, and a *new tablet* to adorn it.

BEGGARS. Sturdy beggars in Canton have attracted the attention of government. They go about in companies,—men, women and children; representing themselves as distressed by inundation, drought or famine, and insist on being supported by the forced contributions of the industrious inhabitants. Government disallows them; but they continue their annoying excursions notwithstanding. They are called san nin, "scattered or dispersed people."

Postscript. A rumor is abroad here, that Kin-lung, the leader of the rebel mountaineers, has changed the scene of action, and made a descent on the borders of Kwangse province.

A small detachment of troops passed this city, on the 23d inst, and another on the 28th, on their way to join the imperial army under command of governor Le; and 2000 more are ordered from Canton.

The weather has, thus far during the present season been remarkably cool; and much rain has fallen. The first crop of rice, in the immediate vicinity of Canton, is said to be very good; but in the eastern parts of the province the people are suffering much by famine; and the villagers, as in several other places, are harassed by banditti.

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THE

CHINESE REPOSITORY.

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REVIEW.

Ta Tsing wan-méen yih-tung King-wei Yu-too,—"A general geographical map, with degrees of latitude and longitude, of the Empire of the Ta Tsing Dynasty—may it last for ever." By LE MINGCHE TSINGLAE.*

WHEN particularizing, in our second number, the several parts of the Mantchou-Chinese empire, we considered the whole as consisting of *three* principal divisions, viz. *China Proper, Mantchouria,* and the *Colonial possessions.* The first of these we have already briefly described. It remains to sketch the extent, boundaries, and characteristics of the other two.

MANTCHOURIA, or MANTCHOU, has generally been classed by geographers, with the other countries of central Asia, under the general name of Tartary,—a name which is used to include a great variety of countries, speaking very different languages; and which is almost as erroneously, as it is extensively, applied. The Mantchous, who now govern the whole Chinese empire, are in fact of Toungouse origin; and have scarcely existed for more than three centuries, as a distinct and independent nation. Their country is mountainous, barren, little cultivated, and very thinly peopled. It was formerly divided among a number of petty chieftains, who seldom remained for any long period at peace with each other. Hence the people, habituated to the exercises of the field, and always leading a wandering and predatory life, became a much more hardy and vigorous race than their neighbors, the Chinese; who were enervated by the consequences of long-continued peace, and oppressed by the tyrannical representatives of their indolent and unprincipled monarchs. It was at such a period, when the empire was torn by dissensions between the imperial princes, and by revolts among the people,

* *Continued from page 42.*

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—that an enterprising Mantchou chieftain, encouraged by success over the chieftains of his own country,—began to attack China, in revenge for acts of aggression committed on his predecessors. After about thirty years warfare, the Mantchous obtained dominion over the whole of China, and great part of Mongolia. They made Peking the seat of a new dynasty, which they established under the name of Ta Tsing.

The Mantchou territory is divided into three provinces,—1. Shingking or Moukden (the ancient Leaoutung),—2. Kirin,—and 3. Hihlung keäng or Tsitsihar. The first of these borders on China, Mongolia, and the gulf of Pechelee or of Leaoutung; the second on Corea, and the sea of Japan; and the third on Siberia and Mongolia. The Mantchou boundaries are,—on the north, the Daourian mountains, which separate Mantchou from Siberia; on the east, the channel of Tartary; on the southeast, the sea of Japan; on the south, Corea, the gulf of Pechelee, and the Great Wall; and on the west, Mongolia. The line of demarkation between Mantchou and Mongolia commences from the Great Wall of China,—whence a wooden palisade, running northeast, for two or three degrees, marks the limits of Leaoutung. The boundary then takes a northwest direction, along the Songari, and other rivers, to the inner Hing-an ling or Daourian mountains. Thence it is continued, in the same direction, to the outer Daourians on the south of Siberia. Thus the average extent of Mantchouria, from north to south, is about 12 degrees; and from east to west, about 16 degrees.

Mantchou, as well as Mongolia, is under a government more strictly military than any other portion of the Chinese empire. All males above sixteen years of age are liable to be called on for military service; and, in general, as soon as they have attained that age, they are immediately enrolled under the standards to which they, by birth, belong. Among the Mantchous, these standards are eight in number, distinguished by differently colored flags. The Mongol standards are more numerous, and are designated by the names of the tribes to which they appertain. The governors and magistrates of Mantchou are all military men, excepting in the province of Shingking or Leaoutung, where several districts have been formed, under the government of civil authorities, on the same plan as in China. Of these Moukden is the chief; it is called, in Chinese, Fungteën foo. As the metropolis of Mantchouria, this city is regarded by the natives with peculiar reverence; and is denominated by the present reigning dynasty, 'the affluent capital.' In trade, however, it is inferior to Funghwang ching, on the borders of Corea, which is the only city of much commercial consequence in the country. The seaports, frequented occasionally by junks from China, are Kinchow, on the north of the gulf of Leaoutung; and Kaechow, on the narrow peninsula named by the Alceste the Prince Regent's Sword. Most of the

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other cities of Mantchou have no claim to any higher appellation than that of villages, except by the existence of some weak fortifications, garrisoned by small bodies of soldiery.

Dependencies.—Subject to the province of Kirin are several barbarous tribes, called *Keyakur*, *Feyak*, &c., who acknowledge their submission to the Mantchous, by the annual payment of tribute, in skins and furs; but who have no officers of government placed over them. From the French writers, Grosier, Du Halde, and others, these people have received the names of Ketching Tatse, and Yupee Tatse,—which seem indeed to have been their ancient designations, contemptuously given to them by their less barbarous neighbors; but which no longer appear in good Chinese maps. Under the government of Tsitsihar are included the Solons, and several Mongol tribes of wandering herdsmen and shepherds.—The island of Segalien is reckoned, also, as a dependency of Mantchou; though, as far as we can learn, no kind of tribute is paid by it. The extent of this island was, for a long period, matter of erroneous suppositions, till La Peyrouse discovered it, in 1797, to be a very large island, about eight degrees in length, and separated from the island of Jesso, only by a narrow strait. The inhabitants are denominated by the Chinese *Orunchin*, *Kueyeh*, and *Feyak*. They carry on a trade with Mantchou, as well as with Russia and Japan. From the proximity of Segalien to the Mantchou coast, it appears probable that, before long, the frequent deposits of sand and mud at the mouth of the Amour, will render Segalien a peninsula, attached on the northwest, to Mantchouria.

The principal *Rivers* of Mantchou are the Amour or Segalien, the Songari, the Noun or Nonni, and the Ousouri. The Segalien rises in Mongolia, where it bears the name of Onon; it then runs for some time between Mongolia and the Siberian province of Nertchinsk; and afterwards, entering the province of Hihlung keäng or Tsitsihar, between the outer and inner Daourian chains, it takes a southeastern direction towards Kirin. The Songari rises in the Chang-pih shan, or 'Long white mountains,' near the northern confines of Corea; it flows, for about 200 miles, in a direction a little to the eastward of north; then it receives the name of Kwentung, and takes a northeastward course, toward the sea. On the borders of Kirin, the Kwentung and the Segalien (or Hihlung keäng*) meet, and continue, in a united stream, to approach the sea on the northeast;—a shorter approach being prevented by the Seih-hih-lih hills, which bound the whole line of coast, from Corea to the northern part of the channel of Tartary. This united stream bears the name sometimes of one, and sometimes of the other of its branches.

* Segalien Oula, in Mantchou, denotes Black river; and Hihlung keäng, in Chinese, signifies the Black Dragon river.

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The Chinese usually call it Kwentung, Europeans generally denominate it Segalien, and Russians always give it the name of Amour.—The Noun or Nonni rises in the large plateau formed by the inner Daourian mountains, and, receiving several minor streams in its southern course, falls into the Songari, at the point where that river changes its name to Kwentung.—The Ousouri rises in the south, among the Seih-hih-tih mountains, passes through the lake Hin-kai, and continuing to flow in a northern direction, falls into the Amour, about 180 miles above the junction of that river with the Kwentung or Songari. Several of these rivers afford pearls; but the principal pearl fishery is along the east coast, in the channel of Tartary. This fishery is a governmental monopoly, and is carried on by soldiers, sent from each of the Mantchou standards. They are required to deliver annually into the imperial coffers a fixed number of pearls.

The chief *Lakes* in Mantchouria are the Hinka or Hinkai ner, in the province of Kirin, and the Hoorun and Pir in Tsitsihar, which give their names to the most western district of that province, *viz.* Hoorun-pir. There are few other inferior lakes, in various parts of the country;—one on the Chaag-pih shan is connected with the fabulous legend, concerning the origin of the present imperial race:—three divine females were bathing in this lake, when a magpie brought the youngest one a fruit, which she ate, and immediately became the mother of a son, who was the ancestor of the Mantchou monarchs.

The *Mountains* of Mantchouria form three principal chains. —1. On the east, is a long chain of mountains, covered with extensive forests, which reaches from the northeast boundary of Corea, almost to the mouth of the river Amour, stretching along the whole line of seacoast. This chain is inhabited by the Keyakur and Feyak tribes of the province of Kirin. It bears the name of Seih-hih-tih.—2. The Daourian mountains, on the north, consist of irregular branches of the great Yablonoi or Stanovoi chain. They form the entire northern boundary of Mantchouria; and extend southward, in two principal and several minor ranges, over the province of Hihlung keäng or Tsitsihar. These mountains, are denominated, by the Chinese, the outer Hing-an ling.—3. The inner Hing-an ling, or Sialkoi mountains, which appear to be a continuation of the mountains of Shanse, extend over great part of Mongolia, in a regular and unbroken chain; and form, in the north of Mantchouria, three sides of an extensive plateau, watered by the Nonni oula and other rivers.—Besides these three principal chains, there are, to the north of Corea, some inferior ranges of mountains, bearing several different names. Among these is the celebrated Chang-pih shan, or Kolmin shanguin alin,—'the Long white mountain.'

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The nature of the Mantchou soil, and its mineral productions are but little known. Its chief vegetable productions are two, —ginseng and rhubarb; the former is an exclusive governmental monopoly. The province of Shingking is also a very productive of millet, and of several kinds of peas, of which large quantities are brought annually to the southern provinces, by Chinese junks.

THE COLONIAL POSSESSIONS of China are Mongolia, Soungaria, Eastern Turkestan or Little Bukharia, and Tibet. Corea and the Lewchew islands, although their sovereigns do not reign but by the imperial permission of China, can be regarded only as tributary nations.

Mongolia is for the most part subject to a military and feudal government. It is partitioned among a number of native princes, who are kept in close dependence upon the Mantchou dynasty, to which they voluntarily submitted, by frequent alliances with the princesses of the imperial family. At the same time, the followers of these princesses being Mantchous, they are subjected to a system of strict and constant espionage; and their submission is further purchased by giving their tribute-bearers presents of ten times the value of the tribute they are required to pay.—Soungaria, the ancient country of the Soungar* Kalmucks or Eluths, is also under military rule, the former inhabitants having been entirely driven out and the province re-peopled by Mantchou, Chinese, and Mongol troops and convicts. It includes all the cantons on the north of the Celestial mountains, except Barkoul and Oroumtchi, which are attached to the Chinese province Kansuh.—Eastern Turkestan is regulated by native Mohammedan nobles and officers, under the direction of military residents, who are subordinate to the tseängkeun or general of Ele. It includes seven Mohammedan cantons, and is comprised with Soungaria in the government of Ele.—Tibet is governed by the Dalai lama, the Banjin lama (or Bantchen Erdeni), and other ecclesiastics, under the direction of two residents, selected from among the secondary officers of the imperial cabinet, called *Nuy-kŏ Heŏ-sze.* The administration of all these territories is directed by the *Le-fan Yuen*, or Tribunal for the Colonies, at Peking, which is always superintended by one of the chief ministers of the cabinet.

MONGOLIA is the first in order of the colonies. It is an elevated tract of country, situated on the north of China proper, the northeast of Tibet, and the south of the Altai mountains, which separate it from Siberia. Its eastern boundary is Mantchouria, and its western the government of Ele, and part of the province Kansuh. The limits of what may be properly

* In Chinese *Chun-ko-urh*;—see Morrison's View of China, pp. 5 & 74.

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denominated Mongolia, are not very accurately defined; and the division adopted in the following sketch may not perhaps be considered the best;—but it is here preferred, because it approximates most nearly to the arrangement made by the Chinese; and because any *precise* division is calculated to clear up much of the confusion which attaches to all published descriptions of the Chinese colonies, Much seeming inconsisteney may be removed, by always bearing in mind the distinction between *Mongolia* and the *Mongols*. The natural and artificial divisions of the former it is now our object to point out. The latter, always of a wandering and unsettled character, have been widely dispersed,—in the first place, by the wars of their great leader Genghis khan,—afterwards by the expulsion of his descendants from their conquests in China,—and lastly by their subjection to the reigning Mantchou dynasty. They are now scattered over all parts of the Chinese empire. In China proper they are divided into eight standards, being the descendants of those Mongols, who assisted in the Mantchou conquest of China; these enjoy almost the same privileges as the Mantchous. In Mantchouria, they are mostly wandering shepherds and feeders of the imperial studs of horses and camels, under the jurisdiction of the tseängkeun of Hihlung kpäng or Tsitsihar. In their own country they are divided into tribes and standards, ruled by a great number of khans, princes, and nobles; or subjected to generals and military residents. And in the government of Ele and the country of Tibet, the old Mongol tribes appear almost as strangers, settled down in those parts by force of arms rather than of free will.

The principal divisions of Mongolia are four.—1. Inner or southern Mongolia, situated to the south-east of the great desert of Cobi—on the north of China and west of Mantchouria. —2. Outer Mongolia or the Kalkas, on the north of Cobi and the south of the Altai mountains,—extending from the Khingan chain, on the frontiers of Mantchouria, to the foot of the Celestial mountains.—3. The country about Tsing hae or Koko nor, between Kansuh, Szechuen, and Tibet.—And 4. The dependencies of Ouliasoutai, situated on the north of the westward Kalkas and of the Chamar* branch of the Altai mountains, and watered by the river Irtish.

Inner Mongolia comprises twenty-four *Aimaks*† or tribes, *viz.*—on the east near Mantchouria, Kortchin, Tchalait, Tourbed, Korlos, Aokhan, Naiman, Barin, Tcharot, Arou-kortchin, and Oniot;—on the south near China, Ketchikten, Kalka (left wing), Karatchin, and Toumet:—in the central steppes, Outchoumoutchin Haotchit, Sounite, Abahai, and Abahanar:—

* We do not find in Chinese maps any name resembling this, but it is inserted in some European atlases.

† In Chinese *Poo*;—see Morrison's Dictionary, 8687.

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on the west near Shense, Sze-tsze poo-lo or Durban keouket, Maomingan, Orat, Kalka (right wing), and Ortous. These tribes are divided into forty-nine standards, in Chinese called *ke*, and in Mongol khochoun; which generally include about 2000 families or under; and are commanded by hereditary princes, who add to their Chinese titles the epithet Dzassak or Tchassak. The twenty-four tribes are arranged into six *chalkans** or corps. The principal tribes are the Kortchin which has six standards, and the Ortous which includes seven standards. The other tribes have mostly but one or two standards. The Tsakhar or Chahar, and Bargou tribes, and the tribe of Toumet of Koukou khoto or Kwei-hwa ching, on the south, are not included in the twenty-four tribes of Inner Mongolia, but are separately governed, the two former by a tootung, and the latter by a tseängkeun residing at Suy-yuen ching.

Outer Mongolia, on the north of Cobi, consists of four Kalka tribes, ruled by the same number of princes, *viz.* Touchaytou khan, Sain-noin, Tsetsen khan, and Tchassaktou khan. The total number of standards subject to these princes is eighty-six. The territory which they occupy is divided into four *loo* or provinces; Touchaytou khan occupies the northern *loo*, Sain-noin the central, Tsetsen khan the eastern, and Tchassaktou khan the western.

Round Tsing hae or *Koko nor* dwell some small tribes of Hoshoits, Choros, Khoits, Tourgouths, and Kalkas, divided into twenty-nine standards. These are governed by a tseängkeun, or general, who resides at Sening foo in Kansuh. There are also ten tribes of Eluths, Tourgouths, Tourbeths, and Hoshoits scattered over the country, from Koko nor to the Teën shan and the region of Altai. They comprehend thirty-four standards.

Ouliasoutai and its dependencies, Kobdo (or Gobdo) and the Tangnoo Oulianghai, are governed by the general of the army of observation on the Russian frontier, who resides at the city of Ouliasoutai, between the Kalka tribes of Sain-noin and Tchassaktou khan. Kobdo comprises eleven tribes, divided into thirty-one standards. The Oulianghai tribes are scattered over more than one province: those of the Tangnoo mountains, belonging to Ouliasoutai, are subjected to twenty-five military officers called *tso-ling*. The other Oulianghai tribes have twenty-one tso-ling.

The Rivers of Mongolia are numerous, chiefly in the north. The principal are the Keroulun, the Onon, the Selenga, the Orkhon, and the Tola, in the Kalkas: the south is partly watered by the Leaou ho of Mantchouria, and the Yellow river of China: and the northwest by the Irtish and several minor streams. —The Keroulun and the Onon rise, not far from each other

* In Chinese *Ming*;—see Morrison's Dictionary, 7722.

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on the south of the Kenteh hills, between the Touchaytou and Tsetsen (or Chaychin) khanats. They both take a northeast course and enter the Mantchou province Hihlung keäng, where they meet the Onon, having previously received the name of Hihlung keäng or Amour. The Selenga commences at the junction of two smaller streams, which have their source in the Esun-Toulan-khara hills, between Sain-noin and Tchassaktou khan. It then flows easterly into the Touchaytou khanat, where it joins the Orkhon.—The latter rises southeast of the Khangai mountains, on the borders of Cobi, in the Sain-noin princedom. It enters the Touchaytou khanat in a northeast direction, and meeting the Selenga, flows with it into the Tseteh, which discharges itself into the lake Baikal.—The Tola rises in the Kenteh hills, between the Tsetsen and Touchaytou khanats, and flows first south, then west, and finally north, until it falls into the Orkhon.

In the south, the Leaou ho rises between the tribes of Abahai, Abahanar, and Barin, where it bears the name of Shara-mouren or Yellow river;* and flows eastward till it enters the province of Shingking, when it takes a southern course, towards the sea.—The Irtish rises in Kobdo, or the region of Altai, and after passing through the Tsaesang or Zaisan nor, takes a northern direction into the territory of the Hassacks or Kirghis, whence it enters Siberia. The whole of this region is copiously watered by numerous rivers.—The region of Tsing hae or Koko nor, a country fertile in springs, gives rise to several of the principal rivers, both of China and Tibet.

The Lakes of Mongolia are many and large. The chief is the Koko nor (in Chinese Tsing hae, 'the azure sea'), situated in the region so named, on the east of Kansuh. In the same region are the Oling and Chaling (or Sing-suh hae, 'sea of Constellations'), at the source of the Yellow river; and other lakes of inferior note.—Inner Mongolia has no lakes of any importance, and those of the Kalkas are small; but Kobdo is a country of lakes, as well as of mountains. The principal are the Upusa nor and Altai nor on the east,—the Alak nor on the south,—and the Tsaesang or Zaisan nor on the northwest, between Kobdo and the government of Ele.

The Mountains of Mongolia are the Altai chain on the north, separating Mongolia from Siberai, and several smaller chains, which may be considered as branches of the great Altai range or system.† The *system of the Altai*, as it is designated by Humboldt, encompasses the sources of the Irtish, and stretches

* Though its source is near the great northern bend of the Chinese Hwang ho or Yellow river, yet it is entirely unconnected with that great stream.

† Altai in Mongol signifies gold; and Altai-in-oula, the golden mountains; they are so named on account of their chief mineral contents. The Chinese name Kin shan has the same signification.

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northwestward on the right bank of that river, where it has been erroneously donominated Bogdo. Thence it extends eastward, along the northern frontier of Mongolia, receiving first the name of Tangnoo, and afterwards that of the Sayanian mountains. From Mongolia it stretches into Mantchouria, where under the name of Hing-an ling, or the Daourian chain, it joins the great Yablonoi-khrebet. The mean latitude of its course is from 50 to 51½ degrees. In Tangnoo Oulianghai, the Altai chain divides into two branches, which afterwards re-unite; the range of Tangnoo bounding the south, in a straight line, and the other range (which has several different names) forming a semicircle on the east, west, and north of Oulianghai.—In the Kalkas several branches diverge from the main range of Altai, in a southern direction. Of these, the Kenteh and Khangai are the chief. The Kenteh is a small but lofty chain, which approaches the two ranges of Altai and Khingan, between the khanats of Touchaytou and Tsetsen, and thence extends southwestward almost to Cobi. The rivers Keroulun and Onon have their sources on the eastern side of the Kenteh hills.—The Khangai, which surrounds the sources of the Orkhon and Tamir, is also a branching off of the Altai; it extends eastward to the Kenteh hills, and northwestward into Siberia.—The Khingan, in the khanat of Tsetsen, stretches from the southern frontier of the Kalkas, where it terminates in the Sandy desert, to the borders of Russia, where it is connected with the Altai mountains—The mountains in the country of the Hassacks are not a continuation of the Altai chain, but an unconnected range of low hills; nor do they extend to the Ural mountains, as sometimes represented.

The chain of mountains stretching through Inner Mongolia, from the borders of Shense into Mantchouria, called in Chinese maps the Soyortsi, approaches the Khingan on the north of Cobi. This chain is also called Sialkoi.

In Koko nor, the Kwanlun or Koulkun runs nearly east and west, connecting itself with the Belour or Tsung-ling mountains in one direction, and passing the sources of the Yellow river into the province of Shense, in the other.* It lies to the south of Khoten and the north of Tibet and Ladak, and is otherwise called the Nan shan or southern mountains.—The other mountains of Koko nor consist rather of numerous clusters than of a continuous chain.

* Chinese maps, however, show no continuation of the mountains in this direction. The Koulkuh according to them is but the eastern extremity of the Nan shan, and is situated on the north and west of the Singsuh hae.

(To be continued.)

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Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary. By the *Rev.* CHARLES GUTZLAFF.

(Continued from page 99.)

THE temple of Ma-tsoo po is not very splendid, though it has been built at a great expense. The priests are numerous, and well maintained, the number of pilgrims being very great. When we were about to sail, a priest came on board with some candlesticks and incense, which, being sacred to the goddess, had power, it was supposed, to secure the vessel against imminent dangers. He held up in his hand a biography of the goddess, and was eloquent in trying to persuade the people to make large offerings. The priest belonging to our junk replied to him, "We are already sanctified, and need no additional goodness;—go to others who are wanting in devotion." I improved this opportunity to remark on the sinfulness of paying homage to their goddess; and reminded them how, during the storm, the idol shook and would have fallen into the sea, if they had not caught it with their own hands. The priest, anxious to maintain his ground, said, "Ah! she was angry." I replied, "She is weak—away with an image that cannot protect itself—cast it into the sea, and let us see if it has power to rescue itself."

The people from the tea plantations, who came on board our junk, were civil, and characterized by a simplicity of manner which was very commendable. I conversed much with them; asked them many questions; and was pleased with the propriety and correctness of their answers.

Before we left Namoh, our captain, the owner of the junk, attracted by the pleasures of domestic life, had charged his uncle with the management of the

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vessel, and left us. This new captain was an elderly man, who had read a great deal, could write with readiness, and was quite conversant with the character of Europeans. These good qualities, however, were clouded by his ignorance of navigation, and by his habitual roguishness. His younger brother, a proud man and without experience, was a mere drone. He had a bad cough, and was covered with the itch; and being my mess-mate, he was exceedingly annoying, and often spoiled our best meals. Our daily food was rather sparing,—it consisted principally of rice and of salted and dried vegetables. When any thing extra was obtained, it was seized so greedily, that my gleanings were scanty indeed; unfavtrusted in the Lord, who sweetened the most islandre meals, and made me cheerful and happy apacir every privation.

with large party was, at one time, formed against me, 23d disapproved of my proceedings as a missionary. hark books, they said, were not wanted at Teën- er. there were priests enough already, and they had is si ago made every needful provision for the peo- proc And as for medical aid, there were hundreds T doctors, who, rather than allow me to do it, would seadly take charge of the poor and the sick. More- Ther, they all expressed their fears that I should apcome a prey to rogues,—who are very numerous hiroughout China. Bnt when I told them that I proceeded as the servant of Shang-te (the Supreme Ruler), aud did not fear the wrath of man in a good cause, they held their peace. By a reference to the immorality of their lives, I could easily silence all their objections;—"If you are really under the influence of the transforming laws of the celestial empire, as you all affirm, why do those rules prove so weak a restraint on your vicious practices, whilst the gospel of Christ preserves its votaries from wickedness and crime?" They replied, "We are indeed sinners, and are lost irremediably."—"But I inquired, "have you never read the books I gave you, which

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assure us that Jesus died for the world?"—"Yes, we have; but we find that they contain much which does not accord with the truth." To show them that they were wrong, I took one of the books of Scripture and went through it, sentence by sentence, showing them that the gospel was not only profitable for this life, but also for the life to come. This procedure put them to shame; and from that time they ceased to offer their objections, and admitted the correctness of the principles of the gospel, and their happy tendency on the human heart.

As soon as we had come in sight of the Chusan (or Chow-shan) islands, which are in latitude 29° 22′ N., we were again becalmed. The sailors, anxious to proceed, collected among themselves some the gilt paper, and formed it into the shape of a junk; in his and, after marching a while in procession to the poquen- eal of the gong, launched the paper junk into the offer- sea, but obtained no change of weather in consequ- him, ence of this superstitious rite; the calm still continu- ued, and was even more oppressive than before. devo-

The city of Chusan (or Chow-shan), situat- on the ed in latitude 30° 26′ N., has fallen into decay, since it; and has ceased to be visited by European vessels; its harbour, however, is the rendezvous of a few native junk- they ks. Ningpo, which is situated a short distance westw- ard of Chusan, is the principal emporium of Chekeang province. Native vessels, belonging to this pla- nce, are generally of about 200 tons burden, and having e four oblong sails, which are made of cloth. These vessels, which are similar to those of Keängnan- e province, trade mostly to the north of China; copper dash, reduced to about one half the value of the currency, is their principal article of export.

About the 20th of August, we reached the mouth of the river Yangtsze keäng, on the banks of which stands the city of Shanghae (Shanghae heën), the emporium of Nanking, and of the whole of Keängnan province; and, as far as the native trade is concerned, perhaps the principal commercial city in

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the empire. It is laid out with great taste; the temples are very numerous; the houses, neat and comfortable; and the inhabitants polite, though rather servile in their manners. Here, as at Ningpo, the trade is chiefly carried on by Fuhkeën men. More than a thousand small vessels go up to the north, several times annually, exporting silk and other Keängnan manufactures, and importing peas and medical drugs. Some few junks, owned by Fuhkeën men, go to the Indian Archipelago, and return with very rich cargoes.

It was with great difficulty that we reached the extremity of the Shantung promontory, in latitude 37° 23′ N.; and when we did so, the wind continuing unfavorable, we cast anchor at Leto (Le-taou, an island in the bay of Sang-kow), where there is a spacious and deep harbor, surrounded by rocks, with great shoals on the left side. This was on the 23d of August. There were several vessels in the harbor, driven thither by the severity of the weather. At one extremity of Le-to harbor, a small town is situated. The surrounding country is rocky, and productive of scarcely anything, except a few fruits. The houses are built of granite, and covered with sea-weeds; within they were very poorly furnished. The people themselves were rather neat in their appearance, and polite in their manners, but not of high attainments. Though very little conversant with their written character, they nevertheless spoke the mandarin dialect better than I had ever before heard it. They seemed very poor, and had few means of subsistence; bnt they appeared industrious, and labored hard to gain a livelihood. I visited them in their cottages, and was treated with much kindness,—even invited to a dinner, where the principal men of the place were present. As their attention was much attracted towards me, being a stranger, I took occasion to explain the reason of my visiting their country, and amply gratified their curiosity. They paid me visits in return; some of

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of society. But, alas! Satan first debars God's creatures from improvement, and then reduces them to the level of brutes.

The vessels of the last English embassy touched, it seems, at Le-to, and their stay there was still fresh in the recollection of the natives. They frequently referred to those majestic ships, which might have spread destruction in every direction; and to this day they are overawed and tremble, even at the mention of the Kea-pan* ships, as European vessels are denominated. I was closely questioned on this subject, but as I was not well informed respecting the expedition, I could give them no satisfactory answers; I was able, however, by describing the character of Europeans, in some degree, to quiet their minds.—"If," said I, "they had come to injure you, they would have done so immediately, but as they came and went away peaceably, they ought to be considered as the friends of the Chinese." My reasoning however, was of little avail;—"They were not traders," they replied; "if they had been, we should have hailed them as friends; but they came with guns, and as men never do anything without design, they must have had some object, and that object must have been conquest. These mandarins who did not inform the emperor of their arrival were severely punished; and how could this have been done, if he had not perceived an ultra design?"

Europe is supposed, by a great majority of the Chinese, to be a small country, inhabited by a few merchants, who speak different languages, and who maintain themselves principally by their commerce with China. With a view to correct their ideas, I gave them some account of the different nations who inhabit Europe, but all to no purpose; the popular belief, that it is merely a small island, containing only a few thousands of inhabitants, was too strong to be removed.

* This term is probably derived from the Malay word *Kapan* a vessel, through the Fuhkeen sailors.

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They were anxious, however, to know from whence all the dollars came, which are brought to China; and when I told them more of the western world, they expressed a wish to go thither, because they thought gold and silver must be as abundant there, as granite is in China; but when I told them that in going thither they could see no land for many days, they became unwilling to engage for such a voyage;—"For where," they earnestly inquired, "shall we take shelter and come to anchor, when storms overtake us? And whither shall we find refuge when once we are wrecked?"

Though they soon abandoned the idea of visiting Europe, they were still desirous to gain some more information about dollars, and requested me to teach them the art of making them of tin or lead; for many of them believe that the English are able, by a certain process, to change those metals into silver. As they considered me an adept in every art, except divinity, they were much disappointed when I told them, that I neither understood the secret, nor believed that there was any mortal who did. This statement they discredited, and maintained that the English, as they were rich and had many great ships and splendid factories in Canton, and had no means of obtaining riches except by this art, must of necessity be able to change the inferior metals into gold. This same strange notion is believed in Siam; and I have been earnestly importuned by individuals to teach them this valuable art; silver ore has been sent to me also with the request, that I would extract the silver, and form it into dollars. The reason of their so frequently conspiring against me seems to have been, that I acted with liberality and honesty towards every one, and did not engage in trade; and hence they inferred that I made silver and coined money, and by these means had always a stock on hand, sufficient to defray my expenses.

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After staying several days at Le-to, we again got under weigh; but the wind being still unfavorable, we proceeded slowly, and on the 2d Sept. came to anchor in the deep and spacious harbor of Shanso. The town from which this harbor takes its name, is pleasantly situated, and its environs are well cultivated. The people were polite and industrious; they manufacture a sort of cloth, which consists partly of cotton, and partly silk; it is very strong, and finds a ready sale in every part of China. They are wealthy, and trade to a considerable extent with the junks which touch here on their way to Teëntsin. Many junks were in the harbor at the same time with ours, and trade was very brisk. On shore refreshments of every description were cheap. The people seemed fond of horsemanship; and while we were there, ladies had horse-races, in which they greatly excelled. The fame of the English men-of-war had spread consternation and awe among the people here; and I endeavored, so far as it was in my power, to correct the erroneous opinions which they had entertained.

Vice seemed as prevalent here as at Le-to; the sailors borrowed money in advance, and before we left the harbor, every farthing of it was expended; I predicted to them that such would be the consequence of their vicious conduct;—that prediction was now fulfilled, the poor fellows became desperate, and as they had no other object on which to vent their rage but myself, they exceedingly wearied and annoyed me.—Did I ever offer an earnest prayer to God, it was at this time; I besought him to be gracious to them and to me, and to make a display of his almighty power, in order to convince them of their nothingness, and to console and strengthen my own heart. The following morning the weather was very sultry; I was roused from sleep by loud peals of thunder; and soon after I had awaked, the lightning struck our junk; the shock was awfully tremendous;—the masts had been split from

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top to bottom, but, most mercifully, the hull had received no injury. This event spread consternation among the sailors, and with dejected countenances, they scarcely dared to raise their heads, while they looked on me as the servant of Shangte, and as one who enjoyed his protection. From this time they ceased to ridicule me, and on the other hand treated me with great respect.—The elements seemed, at this time, to have conspired against us; winds and tide were contrary, and our progress was scarcely perceptible.

In the neighborhood of Shanso is Kanchow, one of the principal ports of Shantung. The trading vessels anchor near the shore, and their supercargoes go to the town by a small river. There is here a market for Indian and European merchandise, almost all kinds of which bear a tolerable price. The duties are quite low, and the mandarins have very little control over the trade. It may be stated that in general, the Shantung people are far more honest than the inhabitants of the southern provinces, though the latter treat them with disrespect, as being greatly their inferiors.

On the 8th of September, we passed Tingching, a fortress situated near the shore, on the frontiers of Chihle and Shantung provinces; it seemed to be a pretty large place, surrounded by a high wall. We saw some excellent plantations in its vicinity, and the country, generally, presented a very lively aspect, with many verdant scenes, which the wearied eye seeks for in vain, on the naked rocks of Shantung.

On the 9th, we were in great danger. Soon after we had anchored near mouth of the Pei ho (or Pih ho, the White river), a gale suddenly arose, and raged for about six hours. Several junks, which had left the harbor of Le-to with us were wrecked; but a merciful God preserved our vessel. As the wind blew from the north, the agreeable

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temperature of the air was soon changed to a piercing cold. Though we were full 30 miles distant from the shore, the water was so much blown back by the force of the wind, that a man could easily wade over the sand bar; and our sailors went out in different directions to catch crabs, which were very numerous. But in a few days afterwards, a favorable south wind blew, when the water increased and rose to the point from which it had fallen. In a little time large numbers of boats were seen coming from the mouth of the river, to offer assistance in towing the junk in from the sea.

We had approached a considerable distance towards the shore before we saw the land, it being almost on a level with the sea. The first objects which we could discern were two small forts; these are situated near the mouth of the river, and within the last few years have been considerably repaired. The natives, who came on board, were rather rude in manners, and poorly clothed. Scarcely had we anchored, when some opium dealers from Teëntsin came alongside; they stated, that in consequence of the heir of the crown having died by opium smoking, very severe edicts had been published against the use of the drug, and that because the difficulty of trading in the article at the city was so great, they had come out to purchase such quantities of it as might be for sale on board our junk.

The entrance of the Pei ho presents nothing but scenes of wretchedness; and the whole adjacent country seemed to be as dreary as a desert. While the southern winds blow, the coast is often overflowed to a considerable extent; and the country more inland affords very little to attract attention, being diversified only by stacks of salt, and by numerous tumuli which mark the abodes of the dead. The forts are nearly square, and are surrounded by single walls; they evince very little advance in the art of fortification. The people told me, that when

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the vessels of the last English embassy were anchored off the Pei ho, a detachment of soldiers—infantry and cavalry—was sent hither to ward off any attack that might be made. The impression made on the minds of the people by the appearance of those ships is still very perceptible. I frequently heard unrestrained remarks concerning barbarian fierceness and thirst after conquest, mixed with eulogiums on the equitable government of the English at Singapore. The people wondered how a few barbarians, without the transforming influence of the celestial empire, could arrive at a state of civilization, very little inferior to that of 'the Middle Kingdom.' They rejoiced that the water at the bar of the Pei ho was too shallow to afford a passage for men-of-war (which, however, is not the case; when the south wind prevails, there is water enough for ships of the largest class); and, that its course was too rapid to allow the English vessels to ascend the river. While these things were mentioned with exultation, it was remarked by one who was present, that the barbarians had 'fire-ships,' which could proceed up the river without the aid of trackers; this remark greatly astonished them, and excited their fears; which, however, were quieted, when I assured them, that those barbarians, as they called them, though valiant, would never make an attack unless provoked; and that if the celestial empire never provoked them, there would not be the least cause to fear.

Though our visitors here were numerous, they cared very little about me, and treated me in the same manner as they did the other passengers. Most of the inhabitants, who reside near the shore, are poor fishermen; their food consists, almost exclusively of Barbadoes millet, boiled like rice, and mixed with water in various proportions, according to the circumstances of the individuals;—if they are rich, the quantity of water is small, if poor, as is usually the case, the quantity is large. They eat with astonishing rapidity, cramming their mouths full of millet and salt

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vegetables,—if they are fortunate enough to obtain any of the latter. Most of the inhabitants live in this way; and only a few persons who are wealthy, and the settlers from Keängnan, Fuhkeën, and Canton provinces enjoy the luxury of rice. In a district so sterile as this, the poor inhabitants labor hard and to little purpose, trying to obtain from the productions of the soil the means of subsistence.

The village of Takoo, near which we anchored, is a fair specimen of the architecture along the banks of the Pei ho,—and it is only on the banks of the river, throughout these dreary regions, that the people fix their dwellings. The houses are generally low and square, with high walls towards the streets; they are well adapted to keep out the piercing cold of winter, but are constructed with little regard to convenience. The houses of all the inhabitants, however rich, are built of mud, excepting only those of the officers, which are of brick. The hovels of the poor have but one room, which is, at the same time, their dormitory, kitchen, and parlor. In these mean abodes, which, to keep them warm, are stopped up at all points, the people pass the dreary days of winter; and often with no other prospect than that of starving. Their chief enjoyment is the pipe. Rich individuals, to relieve the pressing wants of the populace, sometimes give them small quantities of warm millet; and the emperor, to protect them against the inclemency of the season, compassionately bestows on them a few jackets. I had much conversation with these people, who seemed to be rude but hardy, poor but cheerful, and lively but quarrelsome. The number of these wretched beings is very great, and many, it is said perish annually by the cold of winter. On account of this overflowing population, wages are low, and provisions dear; most of the articles for domestic consumption are brought from other districts and provinces; hence

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many of the necessaries of life—even such as fuel, are sold at an enormous price. It is happy for this barren region, that it is situated in the vicinity of the capital; and that large quantities of silver—the chief article of exportation—are constantly flowing thither from the other parts of the empire.

Some mandarins from Takoo came on board our junk; their rank and the extent of their authority were announced to us by a herald who preceded them. They came to give us permission to proceed up the river; this permission, however, had to be bought by presents, and more than half a day was occupied in making the bargain.

Before we left this place, I gave a public dinner to all on board, both passengers and sailors. This induced one of their company to intimate to me, that in order to conciliate the favor of Matsoo po, some offerings should be made to her. I replied, "Never, since I came on board, have I seen her even taste of the offerings made to her; it is strange, that she should be so in want, as to need any offerings from me."—"But," answered the man, "the sailors will take care that nothing of what she refuses is lost."—"It is better," said I, "to give directly to the sailors, whatever is intended for them; and let Matsoo po, if she be really a goddess, feed on ambrosia, and not upon the base spirits and food which you usually place before her; if she has any being, let her provide for herself; if she is merely an image, better throw her idol with its satellites into the sea, than have them here to incumber the junk."—"These are barbarian notions," rejoined my antagonist, "which are so deeply rooted in your fierce breast, as to lead you to trample on the laws of the celestial empire."—"Barbarian reasoning is conclusive reasoning," I again replied; "if you are afraid to throw the idol into the waves, I will do it, and abide the consequences. You have heard the truth, that there is only one

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God, even as there is only one sun in the firmament. Without his mercy, inevitable punishment will overtake you, for having defied *his* authority, and given yourself up to the service of dumb idols; reform or you are lost!" The man was silenced and confounded, and only replied,—"Let the sailors feast, and Matsoo po hunger."

As soon as we were again ready to proceed, about thirty men came on board to assist in towing the junk; they were very thinly clothed, and seemed to be in great want; some dry rice that was given to them, they devoured with inexpressible delight. When there was not wind sufficient to move the junk, these men, joined by some of our sailors, towed her along against the rapid stream; for the Pei ho has no regular tides, but *constantly* flows into the sea with more or less rapidity. During the ebb tide, when there was not water enough to enable us to proceed, we stopped and went on shore.

The large and numerous stacks of salt along the river, especially at Teëntsin, cannot fail to arrest the attention of strangers. The quantity is very great, and seems sufficient to supply the whole empire; it has been accumulating during the reign of five emperors; and it still continues to accumulate. This salt is formed in vats near the seashore; from thence it is transported to the neighborhood of Takoo, where it is compactly piled up on hillocks of mud, and covered with bamboo mattings; in this situation it remains for some time, when it is finally put into bags and carried to Teëntsin, and kept for a great number of years, before it can be sold. More than 800 boats are constantly employed in transporting this article,—and thousands of persons gain a livelihood by it, some of whom become very rich: the principal salt merchants, it is said, are the richest persons in the empire.

Along the banks of the Pei ho are many villages and hamlets, and are all built of the same

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material and in the same style as at Takoo. Large fields of Barbadoes millet, pulse, and turnips, were seen in the neighborhood; these were carefully cultivated and watered by women,—who seem to enjoy more liberty here than in the southern provinces. Even the very poorest of them were well dressed; but their feet were much cramped, which gave them a hobbling gait, and compelled them to use sticks when they walked. The young and rising population seemed to be very great. The ass,—here rather a small and meagre animal,—is the principal beast employed in the cultivation of the soil. The implements of husbandry are very simple, and even rude. Though this country has been inhabited for a great many centuries, the roads for their miserable carriages are few, and in some places even a foot-path for a lonely traveler can scarcely be found.

My attention was frequently attracted by the inscription *tsew teën* "wine tavern," which was written over the doors of many houses. Upon inquiry I found, that the use of spirituous liquors, especially that distilled from *suh-leäng* grain, was very general, and intemperance with its usual consequences very prevalent. It is rather surprising that no wine it extracted from the excellent grapes, which grow abundantly on the banks of the Pei ho, and constitute the choicest fruit of the country. Other fruits, such as apples and pears, are found here, though in kind they are not so numerous, and in quality are by no means so good as those of Europe.

We proceeded up the river with great cheerfulness; the men who towed our junk took care to supply themselves well with rice, and were very active in their service. Several junks were in company with us, and a quarrel between our sailors and some Fuhkeën men broke out, the consequences of which might have been very serious. Some of our men had already armed themselves with pikes, and

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were placing themselves in battle array, when, happily terms of peace were agreed on by a few of the senior members of the party. Several years ago a quarrel, which originated between two junks, brought all the Fuhkeën and Chaou-chow men in the neighborhood, into action; both parties fought fiercely, but confined themselves principally to loud and boisterous altercation; the mandarins, who always know how to profit by such contentions, soon took a lively interest in the affair, and by endeavoring to gain something from the purses of the combatants, immediately restored peace and tranquillity among them. Similar consequences were feared in the present case, on which account the men were the more willing to desist from the strife; they were farther prompted to keep peace, by the prospect of trading with some merchants who had come on board for that object. Indeed, as the voyage was undertaken for the purpose of trading, our men constantly engaged in that business; and when there were no opportunities of trading with strangers, they would carry on a traffic among themselves; but, unhappily, their treasure did not always increase so fast as the cargo diminished.

My anxiety was greatly increased by our approach to Peking. A visit to the capital of the Chinese empire—an object of no little solicitude, after many perils, and much loss of time,—was now near in prospect. How this visit would be viewed by the Chinese government, I knew not; hitherto they had taken no notice of me; but a crisis had now come;—as a missionary, anxious to promote the welfare of my fellow-creatures, and more willing to be sacrificed in a great cause, than to remain an idle spectator of the misery entailed on China by idolatry, I could not remain concealed at a place where there are so many mandarins,—it was expected that the local authorities would interfere. Almost friendless, with small pecuniary resources, without any personal

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knowledge of the country and its inhabitants, I was forced to prepare for the worst. Considerations of this kind, accompanied by the most reasonable conjecture, that I could do nothing for the accomplishment of the great enterprise, would have intimidated and dispirited me, if a Power from on high had not continually and graciously upheld and strengthened me. Naturally timid and without talent and resources in myself, yet by divine aid—and by *that* alone,—I was foremost in times of danger, and to such a degree, that the Chinese sailors would often call me a bravado.

Fully persuaded that I was not prompted by self-interest and vain glory, but by a sense of duty as a missionary, and deeply impressed by the greatness and all-sufficiency of the Saviour's power and gracious assistance enjoyed in former days, I grounded my hope of security and protection under the shadow of *his* wings, and my expectation of success on the promises of *his* holy word. It has long been the firm conviction of my heart, that in these latter days the glory of the Lord will be revealed to China; and that, the dragon being dethroned, Christ will be the sole king and object of adoration throughout this extensive empire. This lively hope of China's speedy deliverance from the thralldom of Satan by the hand of our great Lord Jesus Christ—the King of kings,—to whom all nations, even China, are given as an inheritance, constantly prompts me to action, and makes me willing rather to perish in the attempt of carrying the gospel to China, than to wait quietly on the frontiers—deterred by the numerous obstacles which seem to forbid an entrance into the country.

I am fully aware that I shall be stigmatized as a headstrong enthusiast, an unprincipled rambler, who rashly sallies forth, without waiting for any indications of divine Providence, without first seeing the door opened by the hand of the Lord;—as one fond of novelty, anxious to have a name, fickle in his purposes, who leaves a promising field, and

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restless hurries away to another,—all of whose endeavors will not only prove useless, but will actually impede the progress of the Saviour's cause. I shall not be very anxious to vindicate myself against such charges—though some of them are very well founded,—until the result of my labors shall be made known to my accusers. I have weighed the arguments for and against the course I am endeavoring to pursue, and have formed the resolution to publish the gospel to the inhabitants of China Proper, in all the ways and by all the means, which the Lord our God appoints in his word and by his providence;—to persevere in the most indefatigable manner so long as there remains any hope of success,—and rather to be blotted out from the list of mortals, than to behold with indifference the uncontrolled triumph of Satan over the Chinese. Yet still, I am not ignorant of my own nothingness, nor of the formidable obstacles, which on every side shut up the way, and impede our progress; and I can only say,—"Lord here I am, use me according to thy holy pleasure."

Should any individuals be prompted to extol my conduct, I would meet and repel such commendation by my thorough consciousness of possessing not the least merit; let such persons rather than thus vainly spend their breath, come forth, and join in the holy cause with zeal and wisdom superior to any who have gone before them; the field is wide, the harvest truly great, and the laborers are few. Egotism, obtrusive monster!—lurks through these pages; it is my sincere wish, therefore, to be completely swallowed up in the Lord's great work, and to labor unknown and disregarded, cherishing the joyful hope, that my reward is in heaven, and my name, though a very unworthy one, written in "the book of life."—I return to my detail.

(To be continued.)

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MISCELLANIES.

INTERCOURSE WITH CHINA.—In a publication devoted to the diffusion of a correct knowledge of China, in which the events of her history, the value of her literature, the character of her people, &c., may all be expected to find a place, it cannot be irrelevant to introduce, occasionally, some remarks on her position and relations as a great political division of the earth. The extent, division, and geographical features of the empire have already come under consideration as prominently interesting matter of inquiry. The *foreign relations and intercourse of China*, the subject of these remarks, are no less unique and worthy of attention, than the boundaries and varieties of her surface, or the productions of her authors, or the manners of her population, or the succession of her dynasties. It is hoped that much of knowledge and wit will yet be drawn from her literature, to widen the paths of human wisdom, and to strew them with flowers. Traits of national character will probably be pointed out for us to admire and to imitate. Even out of the barren soil of imperial nomenclature, some plant of usefulness may be found to grow.

But it is when we turn to the subject of the paper now before us, that curiosity becomes combined with feelings of peculiar interest. We are affected not only by its great importance in the abstract, but by its nearness and close connection with our present employments and future hopes. We do not expect an equal interest to the felt by our friends and countrymen in another hemisphere; any more than that a grand range of mountains should continue to fix and awe us with their height and form, when diminished in the distance, to the level and limit of vision. The subject is so important that, no wonder our strength is tasked by it, yet so mainly important to *us only*, that we are not surprised, it has not become the concern of the whole world. We say this, because the desire of beneficial changes in our situation here, has been wrongly rebuked on the one hand, and the difficulties, through which such changes must be effected, have been disallowed on the other.

It is not our intention, nor within our ability, to examine all the bearings of the topic in a single paper. Our purposes will be better answered by repeated communications, severally incomplete, combining the views of different individuals.

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These aims,—to hasten by argument and the statement of truth, a free admission for ourselves and the world, within the Chinese empire,—are great enough to demand, and good enough to engage, universal cooperation. They have been urged already, though perhaps with more zeal than wisdom. They will not be unfelt by any who have brought with them, to this country, any portion of that warmth, which, as if it were a new spring-time in the history of man, is now in so many *other countries*, kindling and glowing in his veins. We shall not be easily drawn or distracted from them, cut off as we are from all participation in those pursuits which now engross the active and good in our native lands. Yet the greatest ardor in the cause of general amelioration must be directed by Wisdom, and the stricter the limitation to the field immediately around us, the closer should be the attention to *her* precepts. However desirous we are to enter this long forbidden land, we do dot hesitate to say it may be done rashly and unjustifiably. Our situation here is not one of intolerable hardship, nor such as revives the natural laws and resorts of self-preservation. Neither was the Chinese policy always, as now, anti-social and repulsive. The time was when strangers were welcomed and favored; when the imperial hand was stretched out to receive and reward them. We must divide the credit of the unhappy change equitably, between the growing Jesuitism of the one party, and the awakened jealousy of the other. The history and the results are universally known and regretted.

We have heard some of our most intelligent visitors inquire,—what are the grievances and oppressions, of which we have heard so much, and seen and felt nothing? Your persons and properties are protected and secure, and the business which draws you to this country is conducted without impediment, and facilitated by admirable arrangements and private assistance. Such questions we have never rebutted with long accounts of the petty insults of official or unofficial offenders,—though sometimes sufficiently annoying, nor with government proclamations, which from time to time seem still to contract our narrow limits by paper walls. These are confessedly declaratory and formal, and we are not at liberty to use them, at the same time, as ground of serious argument and remonstrance, and as matter of common jest. We never assert on such occasions, that our commercial intercourse is hampered by new restrictions, or our persons confined by closer restraints; for our callings and bodies are yet *exercised* as freely, or as little freely, as at former periods. We reply, that we are discontented, because better acquainted than our remote predecessors with the rights and duties of man. They desired no more that an exchange of articles of commerce, of inward and outward cargoes; we wish a "traffic in intellectual and moral commodities." They asked no more that fair prices in trade; we demand relief from the pressure of ungratified curiosity and forbidden inquiry. They were pleased

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with lives as monotonous as the paddy fields that extend around the spot of our residence; we claim the liberty and variety of motion and novelty. Their imaginations never wandered beyond the barren ridge that rises and bounds our view to the northward of our factories; we feel our confinement to be a prison, and long to be set at liberty.

The obvious policy of the powers that be, in this and many other countries, is to keep *things as they are.* To those who *have* all that heart can wish there is but one work left, *viz.* "to perpetuate possession." These resist innovation and dread change. They dream that a cake of barley-bread tumbles into the encampment, and overthrows the hosts of Midian. In the same way those who are over us here will naturally resist our struggles for amelioration, whether we in our humility impute it to their contempt, or in our haughtiness to their fears. The sovereign of this great empire cannot dread anything from a handful of foreigners employed about the bettering of their own circumstances, not the reversal of his state. We may and do entertain more extensive views than concern our selfish interests, but what credit have we with this government for these? We are inclined to think, though our restricted condition in China has resulted from old distrust, and its amelioration might lead to fundamental changes in this ancient empire, that the origin being ill remembered and the results unsuspected, the mere vis inertiæ of haughty custom and the general opposition to innovation, are the forces we have to overcome. If the power of foreign nations be really feared, why enforce the system so obnoxious to them? Or if the contamination of foreign principles be the deprecated evil, why guard with so inferior principles the access of the native subject to the sources of infection? All we can understand of the Chinese system is that it cries, "*longe, longe, abeste profani!*" to all who would touch its institutions, or language, or soil; and unlike that land whose liberty inspires him that breathes its air, the footsteps that press this, can be only those of a tributant and a slave.

It will be seen that we attach little comparative importance to local and petty annoyances. We complain of exclusion from all but a corner of a great division of the common earth, which we ask not to possess in conquest, but to enjoy in participative friendship and peace. Our private interests would certainly be forwarded by a better intercourse; and so would that providential scheme, which has *divided* the products of the earth to different climes, that it might *unite* their possessors in mutual dependence and benefit. We should be glad, as travelers in China, to wander over her provinces, and gaze on the grand and curious works of nature and man within her. As philanthropists, we could welcome to our sympathies, another world of fellowmen, whose genius and intellectual powers, and shades of character, and worth of friendship, and charms of affection, and everything but existence, had been till then unknown. Not

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is this all. Ever since the dispersion of man, the richest stream of human blessings has, in the will of Providence, followed a western course. The earth with its beauty and glory, the laws of nature harmonious and wonderful, the accumulated treasures of western genius and wisdom, the noble, inestimable discoveries of Revelation, how imperfectly known, or how perfectly unknown here!—a view of the subject which recalls the Chinese exclusive system more to our sorrow than our anger. How little has she to give; how much to receive! How small a proportion do the personal advantages derivable to us from freer communication bear, to the gifts we can instrumentally bestow. How well may we reckon the exertion of such instrumentality as the highest of our purposes—its withdrawal as the deepest of our wrongs.

Here it may be objected, that even benefits cannot be forced on those who are unwilling to receive them. We agree, in reply, that the pride which refuses them for itself may be left to bear its self-inflicted calamity. But we know, that the national policy which bears so vexatiously on the foreigner and cruelly on the native in China, is chargeabel on her rulers, not on her people. The fearful power we see exerted here by a few individuals of impoverishing not only themselves but many millions, can have no foundation in right, nor any plea to be let alone. What interference can match such assumption? Were the exclusive policy an emanation from the public will in China, our arguments should have been addressed to the public mind, and our hope of amelioration would have rested on the removal of individual prejudice and ill-will. As it is, we refer to the public representatives of our native states the consideration and removal of what are strictly official evils. We bring forward our lesser but not little grievances, to hasten and cover measures, which must bring, together with their removal, honor to our governments and benefit to the whole world. We do not compare our situation for desperateness, to that of a celebrated personage, who amidst the rising waters of a sea-bed, bade his attendants take diverging paths, if by some one of them, they might escape the advancing tide. Yet commerce with China, narrowed and fettered as it always has been, may claim the attention of executives, who lavish ministers and money, for a place among 'the most favored nations' in every petty principality. We press the necessity of interference for us the more openly now that the impotence of a few isolated foreigners, surrounded by a vastly numerous and not contemptible people, is acknowledged on all hands. It is *possible*, another dynasty may come to occupy the "dragon throne," and another Kublai or Kanghe be on it, to welcome the foreigner to a country, where he is himself a stranger. Or a new policy under some wise representative of the reigning line, may reverse our case. Or the "lances of heaven may be pointed in ambition farther westward, and finding "no

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Turk between," and unexpected light may flash on us, from the arms that would then certainly meet and shiver them. Or collision may take place on the frontiers, with that power, which has extended itself over so many divided and reduced kingdoms in India, to unite and restore them. Or the esteem which private worth may win, or the good which pious exertions may do in the vicinity of our residence, may open a wider circle of acquaintance, and an unrestricted sphere of benevolent activity. We need not reject these contigencies, though we should be sorry to wait their time. We still hope to see our situation bettered, by the mild interference of those commercial nations of Europe and America, who have a direct interest in the improvement.

Again it may be objected, that the ill-reception and dismissal of embassies has left no ground for such a hope. It is true, they have been tried unsuccessfully, but was there nothing wrong in the spirit and conduct of those missions? Has their object been to serve the cause of humanity, or that of national preference and aggrandizement? If their motive has been unimpeachable, have they been undertaken in union and concert, as the act of consentient nations, and pushed with the ardor worthy a great and common purpose? Has not the lesson of the Dominican and Jesuit division been forgotten, and a rejection almost asked by promising never, if refused, to ask again? We are not now urging measures to a crisis, nor forgetting the "blood and tears," the madness and guilt of hostile incursions. We would not trample down the customs of China with cavalry, nor cut up her prejudices with the sabre, nor carry *our* points and *her* cities by storm. Some violated compacts, or outrageous injuries, would be little enough to justify such acts. Yet we cannot but ask, what are the positions of China and western nations, that the terms of their intercourse hitherto, should ever continue? Is the effective power of the emperor at all commensurate with the extent of his dominions, or the numbers of his subjects? Is it forgotten by these subjects, that he is the descendant of a foreigner? And does not the name of an ancient line of native princes, the recollection and refinement of a court, still linger in their once splendid, now decaying capital? Is he not often called to denounce the secret associations, and to oppose the organized force of rebellion? Is not the general tie, which binds his provinces to his person and allegiance as undefinable and as brittle as the thread of human life? His dominions are as much exposed to external violence, as to domestic insecurity. Unfortified and unprotected by a naval force, the maritime cities and coasting trade of China are scarcely safe from piratical spoliation. Even that great medium of inland communication, the Imperial canal, by which the tribute of the provinces is conveyed to the capital, is easily accessible to an enemy. There is no probability that China will ever be an object of cupidity or ambition to other nations.

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It is more likely her arrogant pretensions cover many convictions of weakness, and that those claims will be yielded when that weakness is exposed.

We have sometimes been refractory; on which occasions our Chinese masters have stopped our supplies. *Fas est ab hoste doceri.* This is a better way of humbling pride, than laying it low in the dust of death; a kinder way of cooling the soldier's blood, than spilling it on the cold earth. Let us hope, if a warlike armament ever approaches these shores, it will direct itself to intercept the supplies of food and money, which fill the imperial troops and treasury, and leave his majesty, "to keep his capital and feel the pressure of scarcity,—or to advance and expose it to capture,—or to retire and abdicate his throne," if he prefer either of these alternatives, to safe and easy concession. We cannot and do not expect the governments of the present age, to embark in Quixotic enterprises. Such a one, in existing circumstances, would be the invasion of China. Yet if our distance might give us that hearing, which our presence could not claim, we would assure those exalted personages who hold the reins of empire in the west, that if by the united expression of their desires, they could influence the policy of the sovereign of China, their generation would thank them, and posterity honor them. It is a great object, inviting and meriting their concert. They wear in such a cause the triple armor of justice, and though but little good should directly result to their proper dominions from success, *they* would indulge a great ambition without sacrifice. In liberating China, to how vast a people would they transmit their names, to be ever and ever gratefully remembered and celebrated!

The haughty customs and vague apprehensions before alluded to, as opposing our purposes, would be best overcome, by communicating to the Chinese what we have learned by Revelation. To be sure, it is still more extensively true, that Christianity so far as received, must go to dry up the sources of human sorrow and misery, and to revest the earth with the loveliness and and felicity of Eden. We only mean, in this instance, that a knowledge of the common origin of all mankind, of their one Creator and blood, and the undissevered ties, which in their widest dispersion ever did and will in duty bind them, would be the best auxiliary, and highest guaranty to our success. Such knowledge we are in part able, and every way interested to diffuse. May this great engine of emancipation be no longer neglected. Carefully managed, its operation will be surely and powerfully favorable. The consummation we may not live to see. The generation that surrounds us "in numbers without number," and that new growth of living men which will succeed, may not be blessed by it: but its ultimate approach may be predicted with confidence. Its story will fill one of the brightest pages of the world's history. Even on the earliest and

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feeblest efforts to hasten it, an interest and a charm will be reflected, strong as that which the splendid career of a hero awakens in the obscure incidents of his boyhood and youth; and lovely as those soft tints, which the gorgeous clouds, lighted up by a setting sun, throw back on the opposite region of the sky.

THE INFLUENCE OF RELIGION in the formation of human character, individually and nationally, is greater than that of any other cause. It is greater than that of political institutions, for these also, are modified by the influence of religion. Although there is, when minutely considered, so great a variety of religions in the world, they are after all reducible to these three great divisions; the Christian, Mohammedan, and Pagan. In respect of intellectuality and humanity, the Christian nations, both of the old and new world, are far in advance of the Mohammedan and Pagan nations now on the face of the globe. This, we believe, will be generally admitted, and is only to be accounted for by the superiority of the Christian religion, which communicates to the human mind more exalted ideas of the Divine Being, more liberal views of his universal government of all nations, and a more equal and benevolent morality than any other system of religious belief.

In China, the ethics of Confucius operate, perhaps more than the religions of Taou and Budha in forming the national character. And the moral philosophy of the ancient sage, in the hands of the modern scribes and Sadducees of China—the *joo-keaou* or literati, is remarkable chiefly, for contractedness, pride, and selfishness. We do not think that the exclusiveness of Chinese policy is to be attributed merely to the fear of being conquered; but to their contracted systems of religion and ethics. Confucius said, "*Fan gan chung*," *extensively love all*, or in the translation of the late Mr. Collie, "show universal benevolence." But a modern annotator of the sage,—like some Christian preachers whom we have heard explain away the precept, "Love thy neighbor as thyself,"—says that, *it is not necessary to love every man*, but only to cherish a spirit of harmony, and not to usurp what is convenient to oneself. He makes the injunction merely negative, instead of requiring active benevolence, To love all men *with complacency*, is not possible, nor is it required by our Savior; but to love all men with a *sincere wish to do them good*, is possible, and is required.

The heaven and the earth, and the gods and goddesses of China, produce very little reverence or respect in the minds even of the religious. The *two powers*, heaven and earth, are more feared, than the divine beings whom they worship. They seem often to think themselves as good as their gods. And their offerings, sacrifices and vows, are more like an offer of bribes for the good services of these spiritual beings, than devout worship due from every creature to the *Almighty Creator*.

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The public opinion in China concerning virtue and vice is extremely erroneous and lax. And the sanctions of their moral law, such as it is, are vague and little regarded. The philosophers confine the rewards and punishments of the two powers, heaven and earth, to the present life; and the religionists teach the return of souls to this world. So that the fear of sin, and of death—excepting the natural dread of death—is not generally great among this people. Since the matter of religious belief is so contracted and low: and the tone and sanctions of morality is lax and vague, the minds even of the few religious and virtuous, are contracted, selfish, and earthly. When then must be the condition of the irreligious and vicious? They are selfish, deceitful, and inhuman among themselves; and neither the government nor people have any wish to reciprocate good offices with the rest of the nations of mankind.

It is their religious and moral education that leads to this result; not the fear of being conquered. Their ignorant self-sufficiency and anti-benevolent prejudices, lead to their exclusive practice. A knowledge of the Almighty Creator, the common Father and Friend of man, as well as his righteous Judge, such as the Christian religion communicates, would break down the wall of separation, which the false religion and ethics of China have set up between the people of this nation, and the rest of mankind: but nothing else will. Neither commerce nor conquest will effect it. The sword of Britain has opened the land of India to the foot of the merchant and the traveler; but the minds of the natives, generally, are still as exclusive and anti-social as ever. So will it be everywhere, in a greater or less degree, till false religions are removed. We therefore judge that Bible societies and Christian missionaries are the greatest benefactors to the interests of humanity, even in the present life, notwithstanding all that the anti-biblists and anti-evangelicals may say to the contrary. *

FEROCITY under the pretext of stern virtue. The last monarch of the Chin dynasty, about A. D. 600, spent much of his time with two favorite concubines, and neglected the affairs of his government, which made him an easy prey to the invading army of Suy. He and his favorites were taken prisoners after having thrown themselves into a well, which luckily

* A late Edinburgh Review has an article against the "Evangelical class" in England. The writer, who appears in the character of a sober Christian, characterizes the Evangelicals, as people who make a fuss about Bible and Missionary societies, and are fond of introducing the subject of religion. They declaim against the drama, and "loose" professors, but indulge in covetousness, and the pursuits of ambition, which are as contrary to the precepts of the gospel as the things which they condemn. We would not plead for their covetousness or ambition; but in their zeal to disseminate the divine Scriptures: and proclaim universally the religion of Jesus, we think they are quite apostolic and like the primitive Christians. How those Christians who are indifferent or hostile to Bible and missionary operations

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had little water in it. Kwang the king who was commander-in-chief, not being present with the division of the army which captured these three persons, sent to Kaoukeung, an inferior general who had made them prisoners, to forward the ladies to him. Kaoukeung said that these two beauties, *Chang Lehwa* and *Kung Kweipin*, had been the ruin of the *Chin* dynasty, and they might prove equally injurious to his royal master, if they were sent to him. He therefore, on his own responsibility, immediately ordered them to be decapitated, which unjust and cruel mandate was forthwith obeyed. This ferocious officer justified the deed by a reference to a similar case in ancient history.

We have just heard of an act of great ferocity in Fuhkeën province. An injured husband cut off the heads of his wife and her paramour, and carrying them in his hands went before the sitting magistrate and avowed the deed, expressing his readiness to die, if the law so required. It is said, that he was not only acquitted, but rewarded for his ferocious virtue.

The Name of Jesus an offense.—In conversing with a Chinese the other day, concerning certain Christian books, it was remarked that there was no ground of apprehension concerning the free use of them, for there was nothing bad in them. True, said he; but there is the *name* of Yaysoo (Jesus), which is an offense to a Chinese. This is a lamentable fact, that the very *name* of the Savior of the world is disapproved, if not hated by the millions of China, as well as those of Japan. How is this to be accounted for? Is it that the Christians, like the ancient Jews, who have been scattered among the heathen, and dispersed through these countries, have "profaned the holy name" of their God and Savior, and by their evil tempers and wicked ways, caused it to be hated and despised?

We know that "the Society of Jesus" have by their bad principles and practices, converted the very name that they professed to honor into a term of reproach. The term of Jesuit applied to a man, denotes that he is a crafty, unprincipled, designing person. There can be no sort of doubt, that the universal application of the name Christian to all persons born within certain geographical limits, whatever their principles and character may be, causes the name of Christ to be pro-

can reconcile their spirit and practice to the New Testament examples and precepts we know not.

The writer of the paper in question, puts on a grave face, and tell his reader that he is going to bring Evangelism to the test of sober argument, and not of ridicule, which he deems improper in such cases. We also think that religion is too serious a subject for ridicule. One of his profound thoughts is, that a play-actor, addressing the Deity in a mock prayer on the stage, is not more profane than a painter who draws a human figure in the attitude of prayer. Therefore the Evangelicals who decry the stage, are by parity of reason opposed to the fine arts! This acute reasoning appears to us not very far from the ridiculous.

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faned; and not only the heathen but baptized infidels in Europe have chosen, because it answered their purpose, to confound merely *nominal* Christians with Christianity itself. This, it may be said, is a very natural result. It is so; and the inference seems to be, that it would be better for the cause of the Christian religion that those who neglect or renounce the principle and the practice of the gospel, should renounce the name also. For themselves, it is of infinite importance that with the name they should possess the reality; for God cannot be deceived, and will not be mocked. In vain do we call Jesus, Lord, Lord, if we do not the things which he commands us. He will "have pity upon his holy name," it shall yet be glorious among the heathen; and it will be glorious to eternity, when he shall have separated the chaff from the wheat, and said to all the workers of iniquity—"Depart from me."

Oh, that all professed Christians, and especially those among the heathen in every part of the world, would consider this, repent and turn from every principle, temper, and practice, that can justly bring a reproach on the name of Jesus.

Neglecting or despising the Savior.—"The height of rebellion against God is the despising of spiritual, gospel mercies. Should Mordecai have trodden the robes under his feet that were brought him from the king, would it not have been severely revenged? Doth the king of heaven lay open the treasures of his wisdom, knowledge, and goodness for us, and we despise them! What shall I say!—I had almost said, hell furnishes no greater sin. The Lord lay it not to our charge."

(Dr. Owen's Sermon before the British Parliament.)

It is to be feared however that, at the present day, it is a "charge" that lies most heavily against many who call themselves Christians. Oh, how little do the awful realities of eternity affect the mind of the *professed disciples* of Jesus,—of him who though he was rich yet for *their* sakes became poor. Christian ordinances and Christian hopes—how carelessly attended to! The joy in Christ, the union of faith and hope, and the zeal to love God with all the heart, and our neighbor as ourselves, which the first Christians felt—where are they? We have assemblies* of Christians in China, and are permitted to worship God according to the dictates of our own consciences. We rejoice and bless God for these things. But where have we anything that can bear any resemblance to the church fellowship—"the communion of saints,"—which, in the same matters, appears in the New Testament?

* The British factory of the East India Company have a chapel in Canton, in which, during their residence here (which is usually about half of the year), divine service is performed by their chaplain. For several years a similar service has, and still continues to be held in one of the American houses. The hon. Company have also a chapel at Macao, where as likewise at the residence of the Rev. Dr. Morrison, religious worship is observed, during their stay at that place.

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RELIGIOUS INTELLIGENCE.

FUHKEEN.—An English gentleman, who has an extensive personal acquaintance with Java, Malacca, Singapore, and Siam, and with the Chinese who visit or inhabit those and the adjacent countries, thus writes in a familiar letter concerning "Fukien."

"With the people of this province, we have a closer and more extensive intercourse, than with those of any other province in the empire, excepting Canton; if indeed we ought to except it, which I very much doubt. Fuhkeën is the great tea province;—its people are the most commercial in the empire; —perhaps two thirds of the Chinese colonists in Cochinchina, Siam and the British settlements, and scattered over the Archipelago, are Fuhkeën men. With them the missionaries have had the greatest intercourse; knowledge has been extensively diffused amongst them by tracts and the Scriptures; their prejudices have given way very much; and we have already become so well acquainted with them, and so far conciliated their friendship, that I think we ought to consider them almost as a people prepared for the Lord. Should an opening be made in China, I am persuaded our way would be most open in Fuhkeën; and I doubt not that we should be hailed as well known friends by a great many; while in other provinces, we should be viewed with suspicion, and treated perhaps as enemies.

"Moreover, Fuhkeën is, like Tarsus, a province of 'no mean name;' it ranks among the most wealthy and flourishing of the provinces; its people are of an enlightened and enterprising spirit; and their dialect is not a vulgar one, as many suppose. For conciseness, nervousness, and perspicuity, it is, perhaps, not equalled by any other in the empire; I think I might even term it a classical language. Many Fuhkeën men are learned and intelligent; and their dialect is reduced to the strictest critical rules, both in reading and in writing." He adds concerning

HAINAN.—"The dialect of the people of the island of Hainan in Canton province is only a slight variation from the Fuhkeën. I have frequently met with Hainan men in Siam, and have generally been able to converse with them very well by means of the Fuhkeën. Their language would be soon acquired by a Fuhkeën missionary; they are a pretty numerous people too, and of a very mild and friendly spirit, and have a good many readers; so that Hainan may

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open another fine field for doing good."

JAVA.—After a residence of more than four months on this beautiful island, Mr. Abeel thus writes. "As success, though eventually certain, is beyond the province of instruments; and as the command of God and the opportunity of obeying it are decisive of duty, Java urges many appeals to the charities and obligations of the Christian world. *With a population, nearly half as numerous as the whole United States, there are but two missionaries on the island.* The Dutch have sent forth many missionaries to their other colonies; but the widest field is suffered to lie in desolation. Those who reside in Java are generally appointed and supported by the local government, and either instructed, or disinclined to stretch themselves beyond the narrow limits of a small congregation of Dutch, Portuguese, or native Christians. There is very little question that other missionaries would be allowed to coöperate with Mr. Medhurst, and thus amplify the field of gospel culture. The island is by no means as insalubrious as is generally supposed."

Of the Chinese in Batavia, he remarks, that they compose the majority of tradesmen in that place, "being more ingenious, shrewd, laborious, and gain-seeking, than the natives. Where money is to be obtained by dint of traffic, manufacture, gambling, or gulling, Chinamen are sure to be found."

LITERARY NOTICES.

Notitia Linguæ Sinicæ. Auctore P. Prémare. Malaccæ: Cura et sumtibus, Collegii Anglo-Sinici. 1831.

Mention was made of this book in our last number, as one of the works, which, during the last year was issued from the press in connection with the College at Malacca. The last report contains the following account of this work. The body of the book is preceded by a copious introduction which comprises three general heads.

I. On *Chinese Authors.* 1. A general account of Chinese books; 2. on the order and method of studying them; 3. an account of various dictionaries.

II. On *Chinese Characters.* 1. On the written character; 2. on the mode of pronouncing it.—1.) On Chinese accents; 2.) on Chinese tones.—(1.) On the initial letters: (2.) on the medial letters; (3.) on the final letters.

III. An *Appendix*, containing a general index of all the words in the Chinese language, and distributed into nine classes, arranged according to the final sound of a syllable: a speci-

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men is also given of each of the tones in all the different monosyllabic sounds of the language. The introduction closes with notes to the preceding index.

The body of the work is divided into two parts. *Part the first*, is on the peculiarities of the colloquial language; and *part the second*, on the higher style of writing as practiced by the best authors. Of the *first part*, the author says, it will assist missionaries to render themselves more intelligible to the Chinese when conversing with them, more readily to understand their discourse, to appreciate better those books which are written in a less elevated style, to acquire the colloquial medium more quickly, and, when there is necessity, to practice this species of writing. Of the second part he observes, it will be very useful to the missionaries, in teaching them to apprehend the sense of ancient writings, to translate them correctly into another language, and, if they please, to acquire an elegant style of writing. The object of the author in employing the Latin is to render his work more extensively useful. The *first part* is divided into two heads.

I. On the *Grammar and Syntax* of the common language. 1. Grammar;—1.) nouns; 2.) pronouns; 3.) verbs; 4.) the other parts of speech. 2. Syntax.

II. On the *true Genius of the Chinese language*, illustrated by copious quotations from native authors, in a series of paragraphs distributed under three leading articles. Art. 1. On the uses of certain characters, comprising *fifteen* paragraphs. 2. On the particles which occur in speaking.—1.) negative; 2.) augmentative; 3.) diminutive; 4.) initial; 5.) final,—together with *twenty* paragraphs on particular words. 3. On Figures. —1.) On repetition. (1.) The same character repeated twice or thrice with greater effect. (2.) Two synonymes, or at least words of a kindred signification, elegantly repeated and forming frequent phrases of four characters each. (3.) The same word being used with others, which are synonymous, antithetic, or of a kindred signification. (4.) Two words, whether synonymous, of a kindred meaning, or antithetic, being placed in contrast with each other. (5.) The frequent repetition of the same phrase used either numerically, or to impress the sentiment more deeply on the mind. (6.) The same word being repeated with the particle *Tí* intervening to denote the participial form. 2.) On antithesis. 3.) On interrogation. 4.) A collection of proverbs, one hundred and sixty-five in number, with which the first part of the work closes.

The *second part* of the work is on the more dignified style of the *written language*, and exemplified under five general heads.

1. On *Grammar and Syntax*. This head is subdivided into three sections, each illustrative of the grammatical structure of the parts of speech used in good composition.

II. On *Particles*. This head is distributed into *eighteen* articles, some of which are subdivided to illustrate such words as are used in different senses;

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and concludes with a general index of particles.

III. *On diversity of style and the best kind of composition.* 1. On the gradations in diversity of style. 2. General rules respecting style. 3. Select examples, exemplifying the preceding articles.—1.) The same sentiment expressed differently at different times; 2.) various examples of each kind of style, quoted from the *Le Yih*, the *She King*, the *Shoo King*, the *Ta Heŏ*, and the *Lun Yu*, and also from *Chwang Tsze*, *Yang Tsze*, *Sun Tsze*, *Gaou Yang-sew*, and *Soo Tungpo*.

IV. On *Figures of Speech*. 1. Antithesis, under which is given a copious list of antithetic words. 2. Repetition.—1.) Words and phrases; 2.) *Lusus Verborum*. 3. Climax. 4. On interrogations as used in controversy. 5. Description: examples are adduced from *Mencius*, from the *Shoo King* and *Chung Yung*; also from *Gaou Yang-sew*. 6. On thirty modes of varying Chinese style. The author concludes this article with a discourse (written, we presume, by himself) on the attributes of God, the style of which illustrates successfully the higher qualities of Chinese composition. 7. Different kinds of comparison.—1.) Simple comparison; (1.) comparison derived from celebrated characters; (2.) comparison sought from things.—2.) On *Pi-yu*, or the method of illustrating a subject by examples; 3.) metaphors; 4.) on *Yu-yen*, the apologue or fable. On this term the author remarks, "It neither signifies a bare comparison, nor a solitary metaphor; but comprehends, moreover, parables, symbols, apologues, enigmas, and fables." Chwang Tsze and Leĕ Tsze are the authors who principally excel in this species of composition.

V. *A collection of elegant sayings* consisting of *one*, *two*, and *three* words each, together with a number of select phrases of *four* words, from the best authors. Here the manuscript terminates somewhat abruptly, indeed evidently in an unfinished state, there being a heading, "Paragraph the fifth. Select phrases of five words," with which this part of the work concludes without any expamples. A copious index to the whole is subjoined. The work consists of 300 quarto pages.

It is to be regretted that the author did not finish his design. So much excellent matter, entirely practical, as he has collected together in this volume, cannot fail of proving highly useful to the student of Chinese. The principles of the language are always illustrated by copious quotations from the best native works. Convinced from the almost undefinable laws of Chinese composition, that mere precepts, however good in themselves, would be of little practical utility to the student of the language, the author has drawn from the best accessible sources, a great number of examples, by which the idiom and genius of the language may be most satisfactorily ascertained. He has spared no pains to accumulate the greatest possible variety of Chinese phraseology; and has, in our humble opinion, succeeded so well in his researches, as to make a very con-

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siderable addition to the excellent and useful works which we already possess on Chinese philology. The British nobleman, by whose munificent liberality the work has been given to the world, will feel no small share of gratification in thus contributing to smooth the path of the inquisitive student, who is unweariedly seeking a competent acquaintance with the language and literature of China. *Anglo-C. College Report for* 1831.

Budhism.—"M. Abel-Rémusat has in preparation a comprehensive memoir on Budhism, the chief object of which is to fix the point at which the inquiries of European scholars have arrived in respect to that peculiar religion, and to point out what is still necessary to be known, in order to make its principal dogmas clearly understood. The first part will contain an analysis of Mr. Hodgson's dissertations on the subject of the Budhism of Nepaul, accompanied by a systematic table of the opinions of the Budhists of that country, on the points of theology and cosmogony;—the second will be devoted to an examination of Mr. Schmidt's memoirs,—read before the Imperial Academy at St. Petersburgh, on the Budhism of the Mongols, with a sketch of their system contrasted with that of the Hindoos. The third part will exhibit a comparison of the theistic Budhism of the Nepaulese with the pantheistic system of M. Schmidt, in connection with the Samanæan doctrines of the Chinese."—*Asiatic Journal, October*, 1831.

We shall hail with pleasure the appearance of this publication in China. Budhism, especially the Budhism of China, is a subject hitherto little known. Any new information from the pen of a scholar so learned in the chief Budhistic languages as Abel-Rémusat is, must therefore be very acceptable. We consider it very desirable that those whose object it is to preach the gospel to the heathen Budhists and Taouists, should acquire considerable acquaintance with the peculiar doctrines which they are laboring to subvert.

Calcutta Christian Observer.—By a prospectus, received a few days ago, we learn that the first number of this new monthly religious and literary periodical was to appear on the 15th of last June.

'It is to consist of three parts. In the first will appear, essays on particular branches of theoretic and practical theology—on the principles of biblical criticism and translation—on the origin, progress, and future prospects of missionary operations throughout the world; together with various articles of a miscellaneous nature, original and selected.

'The second part will be devoted chiefly to reviews and notices of works on religion and general literature, which may interest or edify, convince or persuade, by argument, or apposite illustration, or practical appeal.

'The third part will be chiefly confined to the impartation of religious and missionary intelligence. In this department nothing that occurs in any part

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of the world of a truly interesting description will be overlooked. And for the accomplishment of this object, an extensive correspondence will be maintained. But it is to the EAST that our attention will, in an especial manner be directed—and most of all, the PRESIDENCY OF BENGAL and its dependant provinces; our object being to supply as much local information as can be compressed within reasonable limits; and, in this way, to supply a desideratum in the present state of religious statistics in Eastern India. 'That the work will be conducted on the most catholic principles will best appear from the fact, that the list of contributors includes ministers and laymen of all denominations.'

Applications for the work to be made to MESSRS. THACKER & Co., St. Andrew's Library, Calcutta.

JOURNAL OF OCCURRENCES.

THE TYPHON:—or as Horsburgh spells it *tyfoong*:—better *tyfung*, for the etymology is, we believe, Chinese; and not, as a late writer would have it, Greek. However, a Chinese tyfoong is almost as frightful, and certainly much more destructive, than the fabled giant Typhon.

The tempest to which we allude, occurred on the 3d inst. The preceding evening gave indications of its approach; the wind was from the northward; the thermometer stood at 92, and the barometer began to fall from about 29.60 or .70. However, the night of the 2d passed away without much wind. At daylight on the 3d, the breeze was fresher; the barometer kept falling till it descended, by some instruments, to 28.10; and by others to 27.90;—the lowest that we ever remember to have seen or heard of it in China.

In 1809, when the True Briton was lost, with all her officers, passengers and crew, the barometer fell to only 28.30. The gale on this occasion, at this and other places more inland, was far more severe than that of August, 1831; it hung unusually long to the northward, and at Macao did great mischief to the shipping and native craft, *in the Inner Harbor*. Within the narrow limits of that place, it is said, as many as a hundred dead bodies have been washed on shore. Many European ships near the mouth of Canton river, were either partially or totally dismasted; and one Dutch vessel sunk entirely, almost within sight of Lintin and Macao. The Spartan, which was herself driven out to sea, was the happy instrument of saving about forty of the crew.

This tyfung, from north to south, appears to have extended fully two hundred miles, and has destroyed not only shipping and boats; but has also greatly injured native temples, dwelling houses, cottages, and mat sheds by the river side. The foliage of the trees, and leaves of plants, and the very grass on the ground,—all sorts of vegetation near the sea, has been blighted or burnt up. Above Canton, at Sanshwuy district, a party of men on their way to governor Le, to assist against the rebel mountaineers, were overtaken by the tempest, and upwards of thirty of them drowned. Great numbers of the abodes of public women, on the banks of the river at Canton, were

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blown down, and their wretched inmates killed. Junks from Hainan, Siam, and Singapore, in the neighborhood of Lintin and Macao, were caught in the gale, and dismasted or lost. In some instances, they threw overboard a great part of their cargo, and notwithstanding were lost. A junk of 12,000 peculs, bound for Amoy was driven on shore near Cabrita point, the cargo plundered and the vessel lost. Several war junks were lost, and both officers and men in some of them were drowned. An officer of considerable rank named Pwan Gan, was among the number. We have heard of many passage boats that were lost, and great numbers of persons drowned in them. On shore at Canton, Macao, and other places, many persons were killed or wounded by falling walls, tiles, &c.

A native heathen correspondent calls this tyfung, a *tempest-angel*, sent from heaven, in anger: for the ancient books have said,

Jin tso shen, Tae'n keäng ke tseäng;
Tso puh shen, Tee'n keäng ke yang.

If men do what is virtuous,
Heaven sends down prosperity;
If they do what is not virtuous,
Heaven sends down calamity.

He describes the tiles of houses as flying without wings; the walls falling, however strong; trees felled without the application of an axe; and man dying without disease;—what crime, he exclaims, had these men committed that Heaven should inflict such punishment!

That the Almighty Creator of the universe regulates all its physical agencies, and causes them to operate either for "correction or for mercy" to human beings, is abundantly taught by divine revelation. There is a fulness and clearness of expression, on this subject in the Holy Scriptures, which is in general, too much disregarded. Our Savior has indeed taught us, not to point the bolts of the Almighty, nor to imagine that those who actually suffer in the midst of general calamities, are sinners above others who are spared. But he has at the same time taught us, that we are all sinners, and unless we repent we also shall perish.

The unknown writer of Ps. cvii has beautifully painted the situation and the feelings of the mariner, when God "commandeth and raiseth the stormy wind,"—which "fulfills his word." To disregard the "operation of His hand," and look only at second causes, is an impiety to which the scepticism of the present age is lamentably prone. It is not superstition, but *true religion*, to have a constant regard to Divine Providence, even when there is nothing unusual in the course of events; this is the Christian's duty and his happiness. But when sword, pestilence, or famine, walk the earth; or when the earthquake or the tempest shake the solid globe, or convulse the surrounding atmosphere—"whoso is wise will observe these things; even they shall understand the lovingkindness of the Lord," and stand in awe of his "terrible majesty."

The prophets of the Old Testament are very copious on the dispensations of Divine Providence in respect to physical occurrences, to the end that, when God's "judgments are abroad in the earth, the inhabitants thereof should learn righteousness." But the prophets also lament the blindness of understanding, and the hardness of heart, of many in their day; some of whom simply disregarded, others scoffed at, and some even defied the judgments of the Almighty; till the day of their repentance was past, and God rained upon them "fire and brimstone, and an horrible tempest."—This was the portion of their cup; and this will be the portion of all those who "forget God."

Having said so much on this subject, we will only once more remonstrate against the idea of deferring religion till a fortune is accumulated, and the individual shall return in affluence to his home. We have known some who have avowedly acted on this principle; than which, it is difficult to conceive one more fallacious. It is like the resolution which is formed in many a mind, to sin on, and repent afterwards. One might say much on the unreasonableness, ingratitude, impiety, and mockery implied in such a course;—but at present, from passing occurrences, we notice only the *futility* of it, in respect to the very thing aimed at—the accumulation of property. Let

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a man be as assiduous as he pleases; rise up early, sit up late;—what does it all avail, if as the prophet says, "The Lord blow upon it,"—if he raise a tempest and sink the ship,—if after "much has been sown, he stay the heaven from dew, and the earth from fruit,"—if he "call for a drought upon the land," the corn, the grape, the oil,—upon men, and upon cattle, and upon all their labor;—what does the assiduity of the merchant or the husbandman amount to? Simply to this,—He "that earneth wages," or makes large profits, only does so to "put them into a bag with holes."

Thoughts similar to these were dictated to the prophet Haggai more than two thousand years ago, when every one attended to the grandeur of his own house, and let the house of God "lie waste:" and they are equally applicable now, *we believe*, to those, who defer religion till they have accumulated a fortune. We say this is our belief, for which, we think we have sufficient reason; that is, we deem the probabilities, on this side of the question, greatly preponderate. Our belief is a matter of choice, as well as conviction. Those who *choose to disbelieve* a Providence may demand of us mathematical demonstration, for the truth of these our opinions; but we candidly profess our inability to give it. And we are sure they cannot give us mathematical proof of their opinions. They choose to believe the other way. Therefore, as we have said before, they and we are both *responsible to the Deity for our belief*. We put the reason in other words; the habits and wishes of a man whether virtuous or vicious, pious or impious, influence at all times his moral and religious belief. This *sort of belief* is not at all analogous to the assent the mind gives to a mathematical demonstration, a problem about lines, angles, &c., which being demonstrated, there is neither belief nor disbelief. If it be truly demonstrated, it is equal to an axiom; and all who understand the subject assent to its truth: and vice versâ. An individual may be ignorant, or stupid enough not to perceive the demonstration: but he incurs no moral responsibility: he does not sin, although he is convicted of being incompetent to the discernment of mathematical truth. On moral subjects, the case is perfectly different.—a man's will influences his tastes and wishes; and these again his belief. A man in whose heart there is enmity against God, would rather believe the less probability against religion, than the greater for it.

While we maintain that we are all *responsible to God* for our religious belief; we maintain with equal firmness that no man has a right to persecute another, on account of his religious opinions; and that every man has a right to vindicate by statement, explanation and argument the religious opinions he holds to be true. It is on this principle we have given our opinion in favor of a special regard to Divine Providence, even in the physical phenomena of our atmosphere.

Rebellion.—What is to be the issue of the rebellion, it is not easy to conjecture. Though a small number of marines have returned, the governor still continues to increase his force—a small detachment left Canton for Leënchow on the 28th inst. The whole number of government troops now in the field is said to be 15,000 fighting men.

The latest accounts state, that 13,000 of these troops have been ordered to enter the enemy's territory. It is supposed by some, that governor Le is resolved on extreme measures—to gain victory or death. His situation is certainly most critical.

The dispatches of the governor, detailing the repulse of the imperial troops on the 20th June, were noticed in our last. We have seen the emperor's reply. His majesty goes over the whole of his excellency's report. The first impression on the mind of the sovereign was "full-hearted, bounding anger." The second was contempt for the military tactics of the governor. The "words that burn"—"lies, faulty, nonsense," all come in succession, red-hot, from the pencil of the autocrat. The state document closes with threats addressed to our worthy governor, that if he does not speedily root out every sprout of mountaineer-radicalism, let him look to the consequences—the "heavy guilt" which he will incur. The closing sentences are phrased in the strongest expression of governmental displeas-

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ure, bidding the cabinet minister be tremblingly attentive.

OPIUM.—It is commonly reported that when governor Le visited Peking last year, his son took with him a quantity of opium, some thousands of dollars' worth, to give away to the great men about the court. As a governor's baggage is not searched there was no fear of detection. The opium dealer who supplied his excellency's son with the drug, cheated him by putting up one half of it of a very bad quality. On the governor's return, it was his intention to punish the offender, not for putting up bad opium, but for dealing in it at all. However, the culprit heard what was coming, and absconded with the fruit of his fraud.

Whether this story be true or false, it is believed by many. But under such circumstances, what respect can the people have for laws and edicts, emanating from those who so flagrantly violate the rules which they make for others!

REVENUE.—The emperor has issued a rather severe edict, addressed to the governors of provinces, requiring them to look more sharply after the revenue. His majesty says, that the superintendent of the revenue has reported to him, that within the last year and a half, the *disbursements* have exceeded the *receipts* to the amount of above *twenty-eight millions* of taels. There is yet enough for the present, says his majesty;—but this system cannot last long.

One million of taels has been deposited in the treasury of Kansuh province, for immediate use in the event of disturbances on the western frontier.

STRANGULATION.—A recent Gazette announces the sentence of strangulation against a wife, for killing her husband by mischance, whilst resisting an adulterer, introduced by the husband.

PIRACY is said to be very prevalent in some parts of Canton province. A new class of boats, carrying sixty or seventy men, has been set agoing. There are twenty of these boats in conjunction with each other; they sometimes carry off wealthy individuals in the country, and then demand a ransom for them. There has long been a class of boats called *crab boats;* these new ones are called *muscle-shell* boats.

FAMINE.—The heŏ-tae or literary chancellor has lately returned from a circuit through the eastern districts of this province. When in the department of Hwuychow foo superintending the literary examination there, he was affected by the famine which prevailed around him; and set on foot a subscription, to which he himself gave 800 taels. The wealthy inhabitants of the place followed up his example, and subscribed among them above 22,000 dollars. Chancellor LE did more: he persuaded the chief magistrates to open the public granaries; offering to bear the expense of refunding, in case the measure was objected to by the governor. Le Taekeaou is considered by the Chinese of noble family, his ancestors for several generations having held office.

CHINESE JUSTICE.—The gentry of Heängshan have petitioned the fooyuen, against their magistrate Paou, his remissness having suffered numbers of associated banditti and pirates to infest the island and rivers. The magistrate has therefore been required to bring *five hundred* of these persons to trial, within two months; and the people plundered by them are set at work to catch them, at their own expense.

SLAVERY.—By the Peking Gazette, we learn that an officer of rank, who has been accused, by the governor of Hoonan and Hoopih, of coming too late against the rebels, has been consigned to the pillory and perpetual slavery.

IMPERIAL JOURNEY. His majesty went early in the year to visit the tombs of his ancestors in Leaoutung. On the day fixed for his return to Peking, the greater number of the lords and high officers about court, were directed to appear in half dress only, and to meet the imperial carriage at a much less distance from the city than is usual on such occasions. Others were to go, the day previously to the usual place of meeting.

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WASTE LAND.—There are in the province of Chihle, 80,000 king, or 8,000,000 Chinese acres of waste land: which the underlings of office continue to turn to their own advantage; and thereby hinder its being cultivated for the benefit of the people. The governor of Chihle is ordered, by the emperor to set *honestly* to work, and remedy the existing evils.

THE COACHMEN who bring their masters to the public court at Peking have of late, become very troublesome. They are probably most of them *hackney coachmen*, as they have recourse to violence to enforce their exactions. It has moreover been represented to the emperor, that they have a good deal of intercourse with the servants of officers, and the numerous body of writers in the various courts. This intercourse his majesty has strictly interdicted for the future.

SACRIFICES at the public expense are to be offered at the tombs of a Tartar prince and princess lately deceased.

TANKA BOATS.—The local government is carrying the detail of licensing, even to the petty *tanka* boats, which contain no more than three or four poor women and children. This measure is adopted, it is said, with a view to prevent coasting pirates. This is "doing something" with a witness.

NATIVE JUNKS.—Several of these vessels, wholly or partially dismasted, arrived from Siam soon after the typhoon. They report the foundering of a large junk a few days before they arrived. The estimated number of seamen who perished was 82.

EAST TURKESTAN.—At Yarkand, or Yerkiang,—(the latter is the more correct pronunciation of the same), 12,600 sacks, to be made of *Mohammedan cloth*, are ordered for the use of the army there. It should be remembered, that Yerkiang is now the capital of Turkestan, in place of Cashgar.

A DARK PICTURE.—Woo Yungchoou, has suffered death for the murder of his wife, a daughter about the age of fifteen, and a neighbor's daughter whom he found in his house. The illicit intercourse of his wife with an adulterer, who made his escape, led to this catastrophe.

Had he murdered his wife only, he would probably have escaped punishment; but he killed the two young women also, and then accused a neighbor, named Amei, of robbery and murder. Amei was tortured till he confessed that of which he was entirely innocent; and, at the dictation of the police, mentioned the name of a wealthy neighbor as an accomplice. The rich man paid money to arrest proceedings; and Amei passed through the court of Shinning district, and the Kwangchow foo's office as a murderer. Providence, however, did not let him suffer death. The Nanhae magistrate discovered the fact; liberated Amei, and brought Woo Yungchaou to his deserved fate.

THE MURDER OF A PRIEST.—This affair took place on the 27th inst. at one of the temples, situated without the western gates of the city, and not far from the foreign factories. The murderer, as well as the murdered man, was a priest of Budha. The only circumstances of the case which we have heard are, that the quarrel originated in a dispute about some money, and that the parties fought with knives.

Postscript.—Ching Gantsih and Hing Fuhshan, literary examiners from Peking arrived in the neighborhood of Canton a few days ago; on the 1st of the 8th moon (the 26th inst.) they came to the provincial city, and yestesday visited the Kung-yuen—a hall for the reception of literary graduates at the usual examination.

More than *six thousand* candidates we are informed, have already arrived in the city, of whom only *seventy-two* can receive degrees. The examination is to commence on the 8th of the 8th moon (Sept. 2d), and continue nine days.

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THE

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REVIEWS.

ENCYCLOPÆDIA AMERICANA. *A popular dictionary of arts, sciences, literature, history, politics and biography, brought down to the present time; including a copious collection of original articles in American biography; on the basis of the seventh edition of the German Conversations-lexicon.* Edited by FRANCIS LIEBER, assisted by E. WIGGLESWORTH. Philadelphia; Carey and Lea, 1830.

THE article on Canton is the only part of this "popular dictionary," which we wish now particularly to notice. Few, if any works are so often referred to, or allowed to maintain such high authority, as encyclopædias. Written, as they usually are, by men of the greatest reputation for learning, —and embracing every variety of subject, they have, indeed, a very just claim to the rank they hold. It becomes the more exceedingly desirable, therefore, that such works should be kept free from incorrect statements; which, when they have once found a place on their pages, are not, usually, soon corrected, and are often the means of great injury. These remarks are applicable to every species of writing, but specially to those of the popular kind, such as the conversations-lexicon, travels, journals, and voyages.

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The editor of the Encyclopædia Americana, in perfect accordance with the spirit of the times, takes care to show, that his work is a little superior to anything of the kind that has ever been presented to the public, and that it will be "found satisfactory" where others have been "very deficient." We have no disposition to question these pretensions, nor to practice the "cut-and-dry system" of reviewing; nor yet to obtrude our own opinions and statements of facts, except where we can correct error, or add our mite to the general stock of useful knowledge.

"The last half century, particularly the latter part of it," Mr. Lieber very justly remarks, in his preface, "has probably been more fertile in memorable events, and important discoveries and inventions, than any equal period in history. How many extraordinary changes have we witnessed in both hemispheres, as well in politics, in the sciences and in opinions, as in the individuals who have borne a conspicuous part in the affairs of the civilized world during that time! How important have been the results of the numberless voyages of discovery, the revolutions of states, and the wars, which have excited so intense an interest during that period—an interest which has been the more constantly kept up, as the facility of communication between all the branches of the great human family seems, at the same time, to have gone on increasing in proportion to the multitude of events and circumstances which have thus influenced their destiny. Formerly, years would elapse before the most important facts could pass the barriers which an imperfect navigation of the ocean, or of a diversity of languages, had thrown between nations. Now, even the petty quarrels and frolics of students in a German or French university find their way, in the course of a few weeks, into the columns of an American newspaper. Then, a century would pass by, before even a Shakspeare was justly estimated beyond the confines of his native land; while

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now we daily find, on title pages, the united names of publishers in three or four different nations, and on both continents. Thus rapidly does knowledge of every kind now diffuse itself over the globe, and extend the circle of civilization."

But the last half century, it should be remembered, has by no means been so fertile in memorable and extraordinary events, among the Chinese and other nations of this futher east, as among the Christian nations of the west. Reasons can be given why this is so. Liberty and freedom, both intellectual and moral, are enjoyed here only in a very limited degree. The spiritual man is darkened, his heart petrified, and his affections—alienated from his fellows and from his Maker—are all centered and riveted on that which he calls *his own*. Nor is this all;—more correct accounts must be sent abroad, more just views entertained, and a deeper interest felt by Christian philanthropists, generally, before the desired changes can take place. What has caused the abolition of suttees in British India? What is now sweeping away other ancient usages, abhorrent alike to God and man? A wider and more general extension of knowledge, especially of that which has come down to us by divine revelation, will instrumentally accomplish what no physical force can achieve; and it may be relied on, when that knowledge shall have spread, like a flood of light over *this* hemisphere, changes will come in as bright and glorious a train, here, as in any other part of the globe.

We will only add, before proceeding to review the article in question, that we think the work in which it stands is fully equal to any of the class to which it belongs, and that the article itself is a fair specimen of what has been published by modern writers on China: we speak of course, generally, and allow that there may be exceptions. As the article is brief, we quote it entire, that our readers may judge of it for themselves.

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"Canton, principal city of the Chinese province of the same name, otherwise called *Quang-tong*, or *Kuanton*, is situated in 23 deg. 30 min. N. lat. and 113 deg. 2 min. 45 sec. E. lon., on the banks of the river Taho, which is here very wide. This city, distinguished for size, wealth, and a numerous population, is the only seaport in China open to the ships of Europe and America. The estimate of missionaries, that it contains 1,000,000 of inhabitants, is exaggerated. The number is probably nearer 750,000. The circuit of the walls, which are of a moderate height, is over nine miles. Only about a third part, however, of the space inclosed is covered with buildings; the rest is occupied with pleasure-gardens and fish-ponds. The neighboring country is very charming, hilly towards the east, and presenting, in that quarter, a beautiful prospect. The houses are mostly of one story; but those of the mandarins and principal merchants are high and well built. In every quarter of the town and the suburbs are seen temples and pagodas, containing the images of Chinese gods. The populous streets are long and narrow, paved with flat stones, and adorned at intervals with triumphal arches. Shops line the sides, and an unbroken range of piazza protects the occupants of the houses, as well as foot-passengers, from the rays of the sun. At night, the gates are closed, and bars are thrown across the entrances of the streets.

"The traders express themselves with sufficient fluency in the languages of their European and American customers, with whom they deal almost exclusively, selling them porcelain, lackered wares, &c. The Americans trade here to a greater extent than any other nation: next to them come the English. The greater part of the silver, which is carried from America to Europe, eventually circulates through China, by means of the ports of Canton and Batavia, to which large supplies of the productions of the empire are transmitted. The principal articles of export are tea, India ink, varnish, porcelain, rhubarb, silk, and nankeen. A company, consisting of 12 or 13 merchants, called the *Cohong*, is established here, by order of the government, for the purpose of purchasing the cargoes of foreign ships, and supplying them with return cargoes of tea, raw silk, &c. This society interferes, undoubtedly, with private trade, but adds greatly to the security of the foreign dealer, as each member is answerable for all the rest.

"Carriages are not used here, but all burdens are transported on bamboo poles laid across the shoulders of men. All the inhabitants of distinction make use of litters. Chinese women are never seen in the streets, and Tartar women but seldom. The European factories, to wit, the Dutch, French, Swedish, Danish and English, are situated on a commodious quay, on the bank of the river. Nearly a league from Canton is the *boat-town*, which consists of about 40,000 barks, of various kinds, arranged close to each other in regular rows, with pas

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sages between them, to allow other vessels to pass. In this manner they form a kind of floating city, the inhabitants of which have no other dwellings, and are prohibited by law from settling on shore. As this is the only emporium in the empire for foreign commerce, which is carried on not only by Europeans and Americans, but also to a great extent by the Chinese themselves, with almost all the ports of India and the eastern Archipelago, the number of vessels frequently seen in the river, at once, is said to exceed 5000. An American paper, issued twice a month, called the *Canton Register*, has lately been established at Canton.

"The following table gives the amount of imports from Canton into the ports of the U. States, also the exports of domestic and foreign goods from the U. States to Canton, from 1821 to 1827.

Years.	*Imports.*	*Dom. Exp.*	*For. Exp.*
1821	$3,111,951	$388,535	$3,902,025
1822	5,242,536	429,230	5,506,138
1823	6,511,425	288,375	4,347,686
1824	5,618,502	330,466	4,970,705
1825	7,573,115	160,059	5,410,456
1826	7,422,186	242,451	2,324,193
1827	3,617,183	290,862	3,573,543

"The climate of Canton is healthy, warm in summer, but pretty cold in winter. Provisions, including various luxuries, are abundant."

To an individual perfectly ignorant of Canton, this account might be "found satisfactory;" but any one at all familiar with the place, might be reminded by it of the pictures of the cow and the horse,—to which the master, when he had completed them, found it necessary to add, 'this is the cow,' and 'this is the horse.' For if, by some accident, the name and figures which mark the situation of the place should be obliterated from the account, it would be difficult, not to say impossible, to recognize the city from the above quoted description,—almost every sentence of which is more or less erroneous.

In the first place it is stated, that "the city is situated on the banks of the river Taho, which is here very wide."—The river here is not called Taho (great river), but Choo keäng, or "Pearl river;" nor does it, much, if at all exceed fifty rods in width,

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The city is, indeed, distinguished for size, wealth, and a numerous population; and (if we except Amoy, which, by some, is supposed to be still open to Spanish ships) is the only port in China to which the ships of Europe and America are admitted to trade.

"The estimate of missionaries, that Canton contains 1,000,000 of inhabitants, is exaggerated. The number is probably nearer 750,000." But how does is appear that this estimate of missionaries is exaggerated, and that the number is 'probably' nearer 750,000?—If, indeed, it be a correct statement, that "only about a third part of the space inclosed (by the city walls) is covered with buildings,"—then it may be true also, that the "estimate" of missionaries is exaggerated; but that the "pleasure-gardens and fish-ponds" occupy two thirds, or one third, or even one half of one third, we deny. It is often very convenient to make statements, which, though they are most palpably false, it is not easy to prove so, except by placing assertion against assertion; in this way we could *show*, that the "estimate" of the encyclopædist is untrue, and that the number is "probably" nearer 1,000,000. And then, if we should go on to say, that the houses of the city are five, six, or even more stories high (which account would be as near the truth as what is said concerning the "space covered" with buildings), there would be some evidence, according to our own *showing*, that our statement was correct.

The truth in regard to this matter is, that no foreigner knows, or has the means of knowing, what is the exact amount of population in Canton. Du Halde, who wrote about a century ago, says, "the number of inhabitants of Canton is computed to exceed a million of souls." No man had better means of knowing the truth, in this case, than Du Halde; and, in our opinion, no work, among all those which have been written by foreigners concerning China, is more worthy of credit than his. We are neverthe-

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less inclined to the opinion, that Du Halde's statement was, at the time he made it, too great; but when we keep in mind that nearly a century has passed since he published his account, that the population of the empire has been constantly and rapidly increasing, and that, in addition to this, the growing commerce of the port has drawn hither, from the neighboring country and provinces, numerous persons, who with their families have become permanent inhabitants of the city; also, that the extent of the suburbs has been considerably enlarged;—these and other considerations, which might be mentioned, constrain us to doubt the truth of the statement given in the encyclopædia. But we waive this point and suspend our opinion, until we come to give a particular account of Canton city and its inhabitants.

"The houses are mostly of one story; but those of the mandarins and principal merchants are high"—some of them full two stories!—"and well built. In every quarter of the town and suburbs are seen temples and pagodas."—There are in the "town and suburbs," only *three* pagodas, and one of them is a Mohammedan mosque. The temples contain images; the pagodas, properly so called, do not. The difference between the Chinese temple, *meaou*, and pagoda, *tă*, is very remarkable; the meaou is always a low building, and seldom, if ever, has more than one story; the tă is high, and has three, five, and sometimes nine stories. The temple is inhabited,—usually by priests or beggars; the pagoda is always without inhabitant.

The account of "triumphal arches," and of an "unbroken range of piazza," is not without some shadow of truth, though it is incorrect. The "arches" in question have, indeed, some resemblance to the triumphal, and so have they likewise to turnpike-gates; and they might as well be called by the one name as the other. These structures have generally inscriptions upon them; but they

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are commemorative of meritorious actions, unconnected with victories or conquests. What was intended by the "range of piazza," it is difficult to conjecture, unless it be the narrow space between the shops and the streets, which, guarded by a kind of palisade, affords room for niches,—wherein are placed small jars for burning incense,—but which gives no more protection to foot-passengers than the narrow eaves of an ordinary house.

That the "traders" express themselves with "sufficient fluency,"—not in the "languages" of their foreign customers, but in a jargon which is neither English nor Chinese, we admit; yet, "as this is the only emporium in the empire for foreign commerce, which is carried on, not only by Europeans and Americans, but also to a great extent by the Chinese themselves, with almost all the ports of India and the eastern Archipelago,"—and as "the number of vessels frequently seen in the river, at once, is said to exceed 5000," we cannot admit that the Chinese here "deal almost exclusively" with Europeans and Americans. For some centuries past, the Chinese have sent no vessels so far west as Calcutta, and only a very few beyond the straits of Malacca. The whole number of foreign vessels which arrived at the port of Canton, during the last season, did not exceed one hundred.

"The Americans trade here to a greater extent than any other nation; next to them come the English." A few figures will put this matter in a clear light. We give the accounts for four seasons, according to statements which have been prepared here, under the inspection of gentlemen familiar with the trade. The commerce of the Dutch, and other European states, except the English, is small, and need not be brought into the account.

Seasons.	*Amer. Imp.*	*Eng. Imp.*	*Amer. Exp.*	*Eng. Exp.*
1828–29	$4,065,670	$21,313,526	$3,878,857	$19,360,625
1829–30	4,341,282	22,931,372	4,209,810	21,257,257
1830–31	4,223,476	21,961,754	4,344,548	20,446,699
1831–32	5,531,807	20,536,227	5,999,731	17,767,486

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We wonder that the writer, who prepared this account of Canton, did not allow the Americans the accommodations of a factory, since he would make them "trade here to a greater extent than any other nation." And we are surprised that the learned and able editor should have allowed such an article to escape his notice. By a reference to any gentleman, who had ever visited the place, or who had any knowledge of the "China trade," the principal errors could have been easily corrected.

The "inhabitants of distinction" make use of sedans—not "litters;" and Chinese, as well as Tartar women, are sometimes seen in the streets. The *boat-town*, "nearly a league from Canton," is quite out of place. The river runs parallel to the wall on the south side of the city, and distant from it not more that thirty or forty rods; it is on the waters of this river, and directly opposite to "the town and suburbs," that the "floating city" is situated; so that, instead of being three miles, it is scarcely a stone's-throw from that which occupies *terra firma*. The inhabitants of these 40,000 "barks" are not, and but a few of them ever were, "prohibited by law from settling on shore." A great majority of the "barks," we may remark in passing, are nothing more than little *tanka* (i. e. egg-house) boats, containing only four or five poor women and children. The "American paper," issued twice a month, called the *Canton Register*, "which has lately been established" here, was commenced in the autumn of 1827; and except the editorial department, for a few weeks, the work has never been in the hands of Americans.

We might extend this critique, and point out other errors; but we deem it unnecessary, inasmuch as we expect soon to traverse the same ground, and will then lay before our readers such accounts concerning the 'provincial city,' as the interest of the subject, and the circumstances of the case seem to require.

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CHINESE COLONIES.

Ta Tsing wan-neen yih-tung King wei Yu-too,—"A general geographical map, with degrees of latitude and longitude, of the Empire of the Ta Tsing Dynasty—may it last for ever." By Le Mingche Tsinglae.*

The government of Ele includes Soungaria and Eastern Turkestan, which are separated from each other by the chain of Teen-shan. Its boundary on the north is the Altai chain, which divides Soungaria from the territory of the Hassacks or Kirghis of Independent Tartary:—the Chamar mountains and the river Irtish, on the northeast, separate it from Mongolia;—on the east, an imaginary line divides between the Ele government and those parts of Soungaria and Turkestan which have been attached to China:—the Kwanlun mountains and desert of Cobi, on the south, separate Turkestan from Tibet:—and on the west, the Belour mountains divide it from the independent tribes of Bukhara. On the side of the Hassacks or Kirghis, Ele is entirely open.

The city of Ele, or Hwuy-yuen ching, was formerly the capital of the Soungars, when their state was powerful, and possessed dominion over Turkestan. It still retains its rank, being the seat of the tseängkeun or general, who has the chief authority of the whole government of Ele. Secondary, but not wholly subordinate, to him, are military residents of considerable rank, in each canton and principal city; and these delegate their authority,—in Soungaria, to inferior military officers, and in Turkestan, to native officers called *begs*.

The Soungarian or northern portion of the government is of small extent, including only three cantons, *viz.* Ele (or Ili) in the west, Tarbagatai in the north, and Kour-khara-ousou between Ele and Oroumtchi. The cantons of Barkoul and Oroumtchi, with their dependencies, were attached by Keenlung to Kansuh province, Barkoul receiving the name of Chinse foo, and Oroumtchi that of Teih-hwa chow. All these cantons are occupied chiefly by resident soldiery, that is, by soldiers who are settled down on the soil, with their families, the sons being required to inherit their fathers' profession together with their lands. These are descendants of Mantchous, Chinese, Solons, Chahars, Eluths, and others, removed from their respective countries, at the period when Soungaria was depopulated by Keenlung. There are likewise other troops, stationed in the country for limited periods; also, convicts transported from all the

* *(Continued from page 121.)*

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provinces of China and Mantchouria; tribes of Hassacks, Tourgouths, &c.; and Chinese colonists.

Eastern Turkestan, or Little Bukhara, the territory of "the eight Mohammedan cities," was subdued by the emperor Keënlung, in 1758, shortly after his final conquest of Soungaria. He named it Sin-keäng, i. e. the country of the new frontier. It was formerly possessed by the Ouigours, an ancient Turkish race: other tribes of Turkish origin occupied the country after them, and still exist in the cantons of Hami and Tourfan. The eight cities of Turkestan are now indeed occupied by *Sarts* or Bukharians, of Persian origin; but these are not the original inhabitants of the country; and therefore Turkestan seems a more appropriate name for the whole region, than Little Bukhara, by which name it is generally known in Europe.

That part of Turkestan which belongs to the government of Ele contains seven cantons: the city of Yingkeshar, depending on Cashgar, being added to the number of chief cities of the cantons, completes the sum of "eight Mohammedan cities," subdued by the emperor Keënlung. These are, Harashar, Koutchay, Aksou, Oushi, Cashgar, Yingkeshar, Yerkiang or Yarkand, and Khoten. Hami and Tourfan (with Pitshan, on the west of these,) submitted at a much earlier period, and were united to Barkoul or Chinse foo, being suffered, however, to retain the native feudal form of government. Until the last insurrection in 1830-31, Cashgar was the chief of these cities, but Yerkiang has now taken its place, being considered a better situation for the general superintendence of the other cities, and less exposed to the incursions of foreign tribes. Turkestan, like Soungaria, includes several tribes of Tourgouths, Eluths, &c.: these are for the most part Mongols, who in time of war emigrated to Russia, but on the restoration of peace returned and submitted to China.

The Rivers of Soungaria and Turkestan are neither numerous nor large. In Soungaria the principal is the Ele, which rises in the Teën-shan, and passing the city of Ele, runs northward into the territory of the Hassacks, where it discharges itself into the Balkashi-nor.—In Turkestan the chief rivers are—the Tarim, which rising in the western frontier, runs eastward into Lob-nor; the Cashgar, Yerkiang, and Khoten rivers, which rise in the west and south, and flow into the Tarim; and the Tchooltoos, which has its source in the Teën-shan, and flows southeastward, into the Posteng-nor, at Harashar. The Yuhlung-kash and Khara-kash, branches of the Khoten river, possess large quantities of beautiful jade stone. The rivers of Turkestan have in general an eastern course, those of Soungaria a northwestern; but the mountain streams of the Teën-shan, in Kour-khara-ousou and Oroumtchi run due north, into an extensive marsh, called Wei hoo, the Reed lake, so named because of its being overgrown with reeds.

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The Lakes of Soungaria are the Hasalbash, and Zaisan, on the borders of Kobdo; and the Alak-tugul and Timourtou on the Hassack frontier. The lake Balkash is a little to the west of the government of Ele, in the territory of the Hassacks.—The two principal lakes of Turkestan are the Lob-nor and Posteng-nor, on the south of Harashar and Tourfan.

The Mountains of Soungaria and Turkestan are the Teën-shan or Celestial mountains,* and the Belour-tagh, called in Chinese the Tsung-ling or Onion mountains. The Teën-shan range commences a little to the northeast of Hami; Humboldt, however, supposes a chain of mountains in Mongolia, north of the Ortous tribes, to be a continuation of it, to the eastward. From Hami the chain runs westward, in the parallel of lat. 42° north, separating the whole of Soungaria from Turkestan. It then enters Great Bukhara, and turns to the south, where it is lost in countries unknown to the Chinese. Many mountains of this chain are very remarkable: the most so is the formidable glacier of Mousar dabahn,† between Ele and Aksou, which is very minutely described by Timkowski, in his Travels of the Russian mission to China. Some of these mountains have anciently been the craters of volcanoes, as appears from old Chinese books, quoted by MM. Rémusat and Klaproth.—The Bolor or Belour-tagh runs north and south, from the Nan-shan or Kwanlun to the Teën-shan, being broken only on the north, by the Cashgar dabahn, on the side of the foreign princedom of Antchien or Andzijan.‡

The sandy desert of *Cobi* is a striking feature in the geography of Mongolia and Turkestan. It commences in the eastern frontier of Mongolia, and stretches southwestward to the farther frontier of Turkestan, separating northern from southern Mongolia, and bounding on the north the whole of Koko-nor and Tibet. On the east of Turkestan, the desert widens considerably, and though broken by some extensive *vases*, sends forth a long branch towards the northwest, as far almost as Kobdo. To the north of Koko-nor it assumes its most terrific appearance, being covered with a semi-transparent stone, and rendered insufferably hot, by the constant reflection of the sun's rays, from numerous mountains of sand. On the south of Tourfan and Harashar, the country is comparatively fertile and pleasant, but uninhabited. Towards Yerkiang and Khoten, Cobi gradually terminates.

* In Mongol and Soungarian, Tengkiri. They are also called the Aktagh or snowy mountains, in Chinese Senë-shan; and by Europeans they are erroneously denominated the Alak mountains. The Turkestans name them Mooz-tagh.

† *Dabahn* signifies a pass among the mountains; *tagh*, a chain of mountains.

‡ The brief campaign in Turkestan, last year, was in consequence of an incursion of the Andzijan, whose tea trade had been oppressed by the military resident at Cashgar.

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The soil of Turkestan is very fertile, and affords abundant pasturage, particularly in the cantons of Harashar and Aksou. Soungaria is more mountainous and barren. In Yerkiang, there are hills composed entirely of jade stone, but the best kind is found on rocky projections and the summits of mountains. The Belour mountains abound in rubies, lazulite, and turquoise. And Turkestan affords considerable quantities of copper, saltpetre, and sulphur: the former is coined at Oushi, and the latter two are sent to Ele, to be made into gunpowder.

TIBET is perhaps the least known of all the countries of central Asia,—although not a little has, at various times, been written concerning it. We hesitated, at first, whether to include it among the colonial possessions of China or not; but our map plainly points it out as a colony; as does also the form of its government.

The name Tibet is derived from the native name Tou-p'ho, afterwards corrupted to Tou-fan and Toubet. The country is otherwise called Tangout; but in Chinese it is usually denominated Se Tsang, i. e. Western Tsang. It bears also several other names, such as Boutan and Baran-tola;* and by a corruption it was formerly called Ous-tsang, from an improper junction of the names of its two provinces Oui and Tsang. In its full extent, Tibet comprises nearly twenty-five degrees of longitude, and above eight of latitude. Its boundaries on the north are Tsing-hae, or Koko-nor, and the dependencies of Ele in Eastern Turkestan, extending half way across the desert of Cobi; on the east it is conterminous with Szechuen and Yunnan; on the south, with the tribes Noo-e and Simang-heung, and the kingdom of Gorka; and on the west, with the countries of Badakshan in Great Bukhara, and Kashmere in Hindostan.

The present divisions of Tibet are two, Tseën Tsang and How Tsang, or Anterior and Ulterior Tibet, otherwise called Oui or Wei, and Tsang. Wei, or Anterior Tibet, is that part bordering on China, the capital of which is Lassa (more correctly written H'lassa), the residence of the Dalai-lama. This province contains eight cantons, *viz.* H'lassa,—to the east of H'lassa, Chamdo or Tsiamdo, Shobando, Podzoung, H'lari, and Kiangta, —and to the west thereof, Chashi and Kiangmin. It includes, also thirty-nine feudal townships, called *toosze*, which lie towards the north, bordering on some similar townships in the country of Koko-nor.—Tsang, or Ulterior Tibet, is on the west of the other division, from which it is separated in about the 28th degree of longitude west from Peking. Its capital is Chashi-lounbou, the residence of the Bantchin-erdeni;—besides which it com-

* Boutan is, correctly speaking, a distinct country, on the south of Tibet. Baran-tola, which signifies the country on the right, is the name given to Tibet by the Mongols.

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prises six other cantons, all situated to the west of the capital. The names of their chief towns are,—Dingghie,* Jounghia, Nielam or Ngialam, Dsilounng, Dsounggar, and Ari or Ngari.

The province of Wei, or Anterior Tibet, was formerly divided into two parts, K'ham and Wei, K'ham being then called Anterior, and Wei, Central Tibet. Ulterior Tibet is also divided by some into Tsang and Ari, the latter being the most western portion. But the division into two provinces, given above, is now the more correct one.

These two provinces are under the direction of two *ta-chin* or great ministers, sent from the imperial Cabinet called *Nuykŏ*, at Peking; and of two Tibetan high priests, called Dalai-lama and Bantchin-erdeni. The ministerial residents govern both provinces *conjointly*, consulting *only* with the Dalai-lama for the affairs of Anterior Tibet, and *only* with the Bantchin-erdeni for those of Ulterior Tibet. All appointments to offices of the government, and to titles of nobility, must obtain the knowledge and consent of the Chinese officers. But in minor matters, the residents do not interfere, leaving such affairs to the secular deputies of the high priests, called *Tsepa* or *D'hèba*; for the sacred character of the two lama dignitaries forbids their handling secular concerns themselves. The government of the thirty-nine feudal townships, or toosze, in Anterior Thibet, and of the *Tumuh* or Dam Mongols, inhabiting the whole northern frontier, is entirely in the hands of the residents, unconnected with either of the high priests. The residents have their court, with the Dalai-lama, at H'lasa, which is but a short distance from Ghashi-loanbou, the capital of the Bantchin-erdeni.

Tibet had relations with the Chinese empire, at a very early period of its history, but it was not until the accession of the Tang dynasty, about the seventh or eighth century, that any close connection existed between the two countries. The introduction of Buddhism into China, under that dynasty, brought Tibet into considerable notice; and from that period, each successive *Gialbo*,† or king of the country, began to aspire to be connected, by marriage, with the imperial line of China. Under many changes and reverses (which are foreign to our present subject), Tibet continued to maintain some degree of independence, nor ever entirely lost the title of Gialbo, until nearly a century after she had submitted wholly to China in the reign of Kanghe. And it was not till the reign of Keenlung, when the last who bore that title had revolted, that it was finally abolished. When this event took place, the tributary dominion of the country was given to the Dalai-lama, who had before possessed a large share of authority. But his go-

* This appears to be the most correct reading, but in the maps it is written reversed, Ghieding.

† This word is written in Chinese 贊普 Tsan-poo.

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vernment not corresponding with the emperor's wishes, and the country having again revolted, the present form was established towards the close of Keënlung's reign, about the period when the English embassy under lord Macartney was in China.*

The lamas of Tibet and Mongolia are not merely a race of priests, unconnected with and disregarded by the government, like the priests of Budha and of Laou-keun (or the Taou sect), in China. The latter belong, usually, to private establishments, monasteries, and temples, and possess no rank or superiority over the people generally. But the lamas form a public body, acknowledged, and in part maintained by the government; and are of various ranks,—from the Dalai-lama, who claims equality with, and even superiority to, the khans of Mongolia, down to the crowd of *Bante*, who by offering themselves as servants and scholars to the lamas, become candidates for attaining in time a higher degree of priesthood. The chief distinction between the several classes of lamas is,—of those who are *Koubilkan*, i. e. are the avatars or incarnations of some living, indwelling, divinity, and those who are mere men, hoping by their merits to attain a higher grade of existence after death. At the head of the first class are the Dalai-lama and Bantchin-erdeni, who are independent of each other in their respective domains, and of nearly equal rank in point of fact, though in general opinion the Dalai-lama is much superior to all other individuals. He is considered as the habitation of Budha himself, and his ordinary abode is called Budhala, or the hill of Budha. Next to these two are the Koutouktous, of whom there are several to be found in Mongolia, as well as in Tibet. There is also a third class, called Shaboloung which is considered *Koubilkan*. On the death of a lama who is Koubilkan, the divine essence removes to some other individual, generally, if not always, a child. Formerly, an officer of the Dalai-lama was always employed to find out in whom the god had taken his abode, but the emperor Keënlung, perceiving the trickery and deceit necessarily incident to this system, made enactments to regulate the finding out of the favored individual, by a number of principal lamas, both in Tibet, Mongolia, and Peking. The relatives of Koubilkan lamas cannot become Koubilkan.—The inferior class of lamas includes numerous grades, nearly resembling the Budhist priests of China, in power and relative rank, each over their inferiors.—The heads of large establishments of la-

* M. Timkowski, an envoy from the Russian court to Peking, in 1820-21, states it as his opinion, derived from what he heard while at that capital, that the victorious conclusion of the revolt in Tibet, taking place while this embassy was at the imperial court, was injurious to lord Macartney's success; for that the embassy was dismissed, somewhat abruptly, very soon after the news of victory had reached Peking.

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mas are called Kanbou or Kianbou; and rank sometimes with the Koutouktous. Not only the relative rank of each class of lamas, but also the precedence of the several lamas of one class, is settled by minute imperial enactments.

We have entered thus into detail respecting the priesthood of Tibet, because the superior class of these lamas form a kind of nobility in their own country, and have, in general, a considerable number of people subject to their direction. There are also a few classes of secular nobility, whose appointment and succession, like that of the lamas, is under the control of the two ministerial residents and the two high priests of Tibet. The chief of these are the Kobloun, of whom there are four, holding government over the four* provinces of Tibet. Lamas holding secular office are not permitted to wear the official button or top-knob to their caps.

Rivers. Tibet, like Koko-nor, is watered by several large rivers, and also by a great number of minor streams. In particular, it gives rise to the great river of Burmah—the Irrawaddy or Errabatty, named in Tibet the Yarou-tsangbo,—and to the Ganga, formerly supposed to be the Ganges, but now generally considered as the source of the Indus. The Bo-tsangbo or Gakbo-tsangbo, the Khara-ousou or Noo-keäng, the Lan-tsang-keäng, the Mou-tchou, and the Peng-tchou, also have their origin in Thibet.

The Yarou-tsangbo-tchou, or Irrawaddy, is the chief river of Tibet. Its source is in the Tam-tchouk hills, a branch of the chain of Kentaisse of Kangtise-ri, on the eastern frontier of Ari. Thence it flows, almost in the same parallel from east to west, for about 15 degrees, through the whole extent of Tsang and Wei; passing on the north of Chashi-lounbou, and the south of H'lassa. As it flows from the province of Wei into that of Kham, it turns a little southward, and enters H'lokba, on the west of the Noo-e tribes; thence it passes for a short distance through Yunnan, and enters Burmah; where it flows in a S. S. W. course, till it falls into the sea near Martaban. The Yarou-tsangbo was supposed by Major Rennell, in 1765, to be connected with the Burhampootra; and most geographers, since that time, have followed his conjecture, in preference to the more correct one of D'Anville. It is evident, however, from Chinese works, and from a variety of circumstances, that the Yarou-tsangbo is the Irrawaddy of Burmah; and it is probable that the Burhampootra has its origin in the Brahma-kound, among the barbarous and almost unknown tribes on the south of Tibet,

* The manner in which Tibet is divided into *four* provinces, K'ham, Wei, Tsang, and Ari, has been already shown, page 174. Though the division into two provinces, as there stated, is the most correct, being that adopted by the Chinese government, yet this other division appears to be also admitted, in this particular instance, on account of the Kobloun having been a very ancient title in Tibet.

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whose country is watered by the Yarou-tsangbo. Perhaps, also, the Mou-tchou, which rises on the southeast of the lake Yamorouk or Palte, joins the Burhampootra, not far from its source.

The Ganga has two sources, Lang-tchou and La-tchou; the former of which rises in the lake Mapam-dalai, north of the mountains of Kangtise, or Kentaisse, between the provinces of Tsang and Ari, in about the 30th parallel of latitude; the other rises a little farther northward, in the Senkeh hills. These two streams, after flowing about six degrees westward, nearly parallel to each other, in the province of Ari, or Ladak, meet and receive the name of Ganga. Thence the Ganga takes a southern direction, for a distance of 100 or 120 miles, and afterwards turns and runs eastward, in a more serpentine course, till it reaches the longitude of its source. It then flows southeastward, into the kingdom of Gorka.

The Bootsangbo, Khara-ousou and Lantsang keäng, all flow in a S. S. E. direction, into Yunnan, where they assume other names. The Bootsangbo takes the name of Lungchuen keäng; the Khara-ousou that of Nuo, and afterwards Loo keäng; and the Lantsang that of Kew-lung keäng. The two former pass southward into Burmah, and the latter southeastward into Camboja.—The Mou-tchou rises on the S. E. of the lake Palte, and appears to join the Burhampootra, though it is said by the Chinese, to flow into the Yarou-tsangbo. Formerly, it was regarded as the source of the Burhampootra. The Peng-tchou is a considerable river, on the south of Yarou-tsangbo, in the province of Tsang: it flows southward, into the kingdom of Gorka.

Of the numerous *lakes* of Tibet, the Tengkiri-nor (erroneously written Terkiri) is the largest—it is situated to the north of H'lassa, in the province of Wei. In its neighborhood are numerous small lakes, extending northward into Koko-nor, the largest of which, the Boukha and Khara, give rise to the river Khara-ousou. The lake Yamorouk is on the south of H'lassa; it is remarkable, from its resemblance to a river flowing in a circle; its centre being occupied by a large island, which leaves only a channel all round, between its shores and the margin of the lake.—The chief lakes of Ulterior Tibet are the Yik and Pahtu at the southern extremity of the great desert of Cobi. They are entirely isolated, as it respects any other lakes or rivers; but are connected with each other by a stream of considerable size, on each side of which, for some distance north and south, are a multitude of small marshy lakes or meres. The lakes Mapam-dalai and Langga-nor are also in Ulterior Tibet; they give rise to the principal source of the Ganga. The above are the chief,—but there are likewise numerous other inferior lakes, in both the divisions or provinces of Tibet.

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Mountains. Tibet is not only a very elevated, but also a mountainous country. But if we can rely on Chinese authorities, it does not possess any of those lofty and extensive ranges of mountains, which are commonly represented as forming one of its most prominent features. If, indeed, with Malte-Brun, we include the kingdoms of Boutan, Nepaul, and Gorka among the component parts of Tibet, then we must acknowledge it to possess the most majestic and lofty mountains in the world,—the great Himalaya chain, which forms the southern support of all the elevated tracts of Central Asia. But as these kingdoms do not appertain either to the Dalai-lama or the Bantchin-erdeni; nor yet are in any way comprehended among the possessions of China, they do not come within our present province. We therefore confine our remarks to those mountains which we find laid down with certainty in our maps.

The principal of these are the following: the Nomkhoun-oubashi chain, situated on the north of H'lassa, from whence it stretches northeastward, to the frontiers of Koko-nor;—the Langbou mountains, on the north of Chashi-lounbou;—the Chour-moutsang-la chain, on the north of Dingghie, Jounghia; and Nielan, and southeast of Chashi-lounbou;—and the Kang-tise or Kentaisse chain, on the north of Ari, with its branches, the Sengkeh and Langtsien mountains; the former of which is on the north, and the latter on the south of the main chain. All these mountains give rise to various branches and tributaries of the Yarou-tsangbo.

The great elevation of Tibet renders its climate extremely cold; and its mountainous nature does not admit of much fertility in the soil. It is a country which has hitherto been but very little known, and which therefore presents a wide field for geographical and scientific research.

We have thus turned the attention of our readers to each of the extensive territories, which, as they form part of the Chinese possessions, are delineated on the map before us. We have hastily run over the names of the places it enumerates, and the remarks of its chorographer, making such additional observations as occurred to us, from the perusal of other works. And we have found no reason to complain of its inaccuracy; on the contrary, when we consider it as a whole, and compare it with other maps, whether native or foreign, we cannot, we think, bestow too much praise on its author. It certainly is not nearly so complete (nor could it be expected that it should be so complete) as the valuable MS. atlas, in the Hon. E. I. Company's library, which was mentioned in the second number. But it has given us a far better idea of the form, extent, and geographical features of this great empire, than the disjointed maps of an atlas can possibly do. It presents at once to our view, the whole empire, in all its vast

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extent; and this is what no other map has hitherto accomplished so correctly.

When we regard these spacious dominions,—when we consider the immense extent of them, and the enormous amount of population (in our opinion by no means exaggerated) which they are stated to contain;—when it is remembered, that these vast and populous countries are yet under the delusions of Satan,—and that their innumerable inhabitants, with the "one man" who governs them, and has their persons and property at his command, are yet living in ignorance of the true God, and in enmity to the Lord Jesus Christ, whom he has sent;—when these things, we say, are duly considered,—who is not ready to sigh and weep over the desolations which sin and Satan have made in the world? When, again, we look not only on China and her immediate dominions, but passing beyond these—alone so vast,—we see all her host of tributary states, and those kingdoms which, though not brought to kneel before the throne of her sovereigns, yet pay homage to her language and her literature;—when we see all these kingdoms and states involved in the same thick Egyptian darkness, and equally ignorant of their Creator;—and when we further behold all these widespread empires, states, and kingdoms, shut out against the light of the gospel, and closed against the admission of science and civilization; and see Christian ministers and teachers (few though they be) stopped at the threshold of their gates, unable to enter;—are we not ready to give up in despair the hope of their conversion, and to conclude that "God has given them over to a reprobate mind," to bring upon themselves their own destruction? If such is ever the nature of our feelings, and such the low state of our hopes, we should turn to the blessed promises of assistance which are contained in holy Writ. We should remember that all the ends of the earth are given to Christ,—that his kingdom shall be established over the world, wherever the voice of man is heard,—and that "to him every knee shall bow," whether in heaven or on earth. And when any of the ministers of Christ are tempted to exclaim, "who is sufficient for these things?" they should recall to their memory Christ's injunction, and should "pray the Lord of the harvest, that he would send forth laborers into his harvest." And knowing that God has promised, that he will hear and answer such requests, they should go on their way rejoicing.

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Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary, by the Rev. CHARLES GUTZLAFF.

(*Concluded from page* 140.)

IN the afternoon, Sept. 22d, we passed a grove, on the left bank of the river Pei-ho, which is said to have been visited by the emperor Keënlung. It contains a few houses, but is at present a mere jungle. On the opposite bank we observed a shop, having a sign with this inscription, written in large capitals, *Idols and Budhas all descriptions newly made and repaired.* This sign told plainly the condition of the people around me, and called forth earnest intercession on their behalf.

The scene, as we approached Teëntsin, became very lively. Great numbers of boats and junks, almost blocking up the passage, and crowds of people on shore, bespoke a place of considerable trade. After experiencing much difficulty from the vessels which thronged us on every side, we, at length, came to anchor in the suburbs of the city, in a line with several junks lately arrived from Soakah, and were saluted by the merry peals of the gong. I had been accustomed to consider myself quite a stranger among these people, and was therefore surprised to see the eyes of many of them immediately fixed on me. My skill as a physician was soon put in requisition. The next day, while passing the junk on my way to the shore, I was hailed by a number of voices, as the *seën-săng*—"teacher," or "doctor;" and on looking around me, I saw many smiling faces, and numerous hands stretched out to invite me to sit down. These people proved to be some of my old friends, who, a long time before, had received medicines and books,—for which they still seemed very grateful. They lauded

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my noble conduct in leaving off barbarian customs, and in escaping from the land of barbarians, to come under the shield of the "son of heaven." They approved of my design in not only benefiting some straggling rascals (according to their own expression) in the out-ports of China, but in coming also a great distance, to assist the faithful subjects of the celestial empire. They knew even that *seën-sáng neäng*, "the lady teacher" (my late wife), had died; and condoled with me on account of my irreparable loss.

It very soon appeared that I was known here as a missionary, as well as in Siam; and hence I thought it my duty to act boldly, but at the same time with prudence. Some captains and pilots, afflicted either with diseased eyes, or with rheumatism, were my first patients. They lived in a miserable hovel near the banks of the river, and were preparing to smoke the "delicious drug," when I entered, and upbraided them sharply for their licentiousness. From my severe remarks on their conduct, they concluded, that I had some remedy for the use of the drug, and intimated their opinion to others. The success of my first practice gained me the esteem and friendship of a whole clan or tribe of the Chinese, who never ceased to importune me to cure their natural or imaginary physical defects. The diseases of the poorer classes, here, seemed as numerous as in any part of India. They generally complained of the unskillfulness of their doctors, whose blunders I had frequently to correct. Chinese doctors are, usually, unsuccessful literati, or persons fond of study. They claim the title of doctor as soon as they have read a number of books on the subject of medicine, without showing by practice that they are entitled to the appellation. Their minute examination of the pulse, which is frequently very correct, gives them some claim to the title of able practitioners. Anatomy, a correct knowledge of which must be gained from dissection, the Chinese regard as founded on

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metaphysical speculations, and not in truth. Their materia medica is confined chiefly to herbs, which are the principal ingredients of their prescriptions. They have some very excellent plants, but injure and weaken their effect by mixing them up as they do,—often sixty or seventy in one dose. They generally foretell the precise time of the patient's restoration, but are often found mistaken. To stand against men of this description, who are so very wise in their own imagination, was not an easy task; but I always convinced them, by facts, that our theories, when reduced to practice, would have the most salutary effect.

Kam-sea, a merchant of considerable property from Fuhkeën, and a resident at Teëntsin, invited me to his house; this was on the 15th of the 8th moon, and consequently during the *chung-tsew** festival. Mandarins in great numbers hastened to the temples; priests dressed in black,—friars and nuns clothed in rags; and an immense number of beggars paraded the streets; and when I passed, filled the air with their importunate cries. All the avenues were thronged; and in the shops,—generally filled with Chinese manufactures, but sometimes also with European commodities,—trade seemed to be brisk. The town, which stretches several miles along the banks of the river, equals Canton in the bustle of its busy population, and surpasses it in the importance of its native trade. The streets are unpaved; and

* That is, the festival of middle-autumn. This is a very great festival among the Chinese, and is observed partially throughout the whole month, by sending presents of cakes and fruit, from one person to another; but it is chiefly celebrated on the 15th and 16th days: on the 15th, oblations are made to the moon, and on the 16th, the people and children amuse themselves with what they call "pursuing the moon." The legend respecting this popular festival is, that an emperor of the Tang dynasty being led, one night, to the palace of the moon, saw there an assembly of nymphs, playing on instruments of music; and, on his return, commanded persons to dress and sing, in imitation of what he had seen.

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the houses are built of mud; but within they are well furnished, with accommodations in the best Chinese style. A great many of the shopkeepers, and some of the most wealthy people in the place, are from Fuhkeën; and the native merchants, though well trained to their business, are outdone by the superior skill of the traders from the south.

Kam-sea's house is situated in the middle of the city, and is well furnished; he received me cordially, and offered me a commodious room. The crowd of people at his house was great, and many questions were asked by them concerning me; but as the Fuhkeën men acknowledged me to be their fellow-citizen, these questions were easily set at rest. A mandarin of high rank, who heard of my arrival, said, "This man, though a stranger, is a true Chinese; and, as several persons seem anxious to prevent his going up to the capital, I will give him a passport, for it would be wrong, that after having come all the way from Siam, he should not see the "*dragon's face.*"

The curiosity to see me was, during several days, very great; and the captain's anxiety much increased, when he saw that I attracted the attention of so many individuals. There were some, who even muttered that I had come to make a map of the country, in order to become the leader in a premeditated assault on the empire. Yet all these objections were soon silenced, when I opened my medicine chest, and with a liberal hand supplied every applicant. God, in his mercy, bestowed a blessing on these exertions, and gave me favor in the eyes of the people. Several persons of rank and influence paid me frequent visits, and held long conversations with me. They were polite and even servile in their manners. Their inquiries, most of them trivial, were principally directed to Siam; and their remarks concerning Europe were exceedingly childish. The concourse of people became so great, at length, that I was obliged to hide myself.

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A gentleman, who lived opposite to the house where I resided, wishing to purchase me from the captain, with a view to attract customers by my presence, offered to pay for me the sum of 2000 taels of silver (about 2700 dollars). My patients had now become so numerous as to engross all my attention; from very early in the morning till late at night, I was constantly beset by them, and often severely tried. Yet I had frequent opportunities of making known to them the doctrines of the gospel, and of pointing out the way of eternal life.

It had been my intention to proceed from Teën-tsin up to Peking, a journey which is made in two days. To effect this, it would have been necessary to learn the dialect spoken in this province, and to have obtained the acquaintance of some persons, resident at the capital. For the accomplishment of the first, there was not sufficient time, unless I should resolve to abandon the junk in which I had arrived, and to stay over the winter; but for the attainment of the latter, some individuals very kindly offered their services. I thought it best, therefore, to stay and to observe the leadings of Providence. Some experiments, which I made, to cure the habit of opium-smoking, proved so successful, that they attracted general notice; and drew the attention of some mandarins, who even stooped to pay me a visit, and to request my aid, stating that his imperial majesty was highly enraged, because so many of his subjects indulged in this practice. But as soon as the Chaou-chow and Fuhkeën men observed, that the native patients were becoming too numerous, they got angry, saying, "This is our doctor, and not your's;" and, as this argument was not quite intelligible, they drove many of the poor fellows away by force. In a few days, moreover, the whole stock of medicines I had with me was exhausted, and I had to send away with regret, those poor wretches, who really stood in need of assistance.

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In the meantime, our men went on with their trade. Under the superintendence of some officers who had farmed the duties, they began to unload, and to transport the goods to the storehouses. Many a trick was played in order to avoid the payment of duties, although they were very light. Indeed, the sailors' merchandise was almost entirely exempt from all charges. As soon as the goods were removed to the warehouses, the resident merchants made their purchases, and paid immediately for their goods in sycee silver. These transactions were managed in the most quiet and honest manner, and to the benefit of both parties. On the sugar and tin very little profit was gained, but more than 100 per cent. was made on the sapan wood and pepper, the principal articles of our cargo. European calicoes yielded a profit of only 50 per cent.; other commodities, imported by Canton men, sold very high. On account of the severe prohibitions, there was a stagnation in the opium trade. One individual, a Canton merchant, had been seized by government; and large quantities of the drug, imported from Canton, could find no purchasers.

The trade of Teëntsin is quite extensive. More than 500 junks arrive annually from the southern ports of China, and from Cochinchina and Siam. The river is so thronged with junks, and the mercantile transactions give such life and motion to the scene, as strongly to remind one of Liverpool. As the land in this vicinity yields few productions, and the capital swallows up immense stores, the importations, required to supply the wants of the people, must be very great. Though the market was well furnished, the different articles commanded a good price. In no other port of China is trade so lucrative as in this; but nowhere else are so many dangers to be encountered. A great many junks were wrecked this year; and this is the case every season; and hence the profits realized on the whole amount of shipping, are comparatively small.

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Teëntsin would open a fine field for foreign enterprise; there is a great demand for European woolens, but the high prices which they bear prevent the inhabitants from making extensive purchases. I was quite surprised to see so much sycee silver in circulation. The quantity of it was so great, that there seemed to be no difficulty in collecting thousands of taels, at the shortest notice. A regular trade with silver is carried on by a great many individuals. The value of the tael, here, varies from 1300 to 1400 cash. Some of the firms issue bills, which are as current as bank-notes in England. Teëntsin, possessing so many advantages for commerce, may very safely be recommended to the attention of European merchants.

By inquiries, I found, that the people cared very little about their imperial government. They were only anxious to gain a livelihood, and accumulate riches. They seemed to know the emperor only by name, and were quite unacquainted with his character. Even the military operations in western Tartary were almost unknown to them. Nothing had spread such consternation amongst them as the late death of the heir of the crown, which was occasioned by opium smoking. The emperor felt this loss very keenly. The belief that there will be a change in the present dynasty is very general. But in case of such an event, the people of Teëntsin would hear of it with almost as much indifference, as they would the news of a change in the French government. The local officers were generally much dreaded, but also much imposed upon. They are less tyrannical here, in the neighborhood of the emperor, judging from what the people told me, than they are in the distant provinces. When they appear abroad it is with much pageantry, but with little real dignity. Indeed I saw nothing remarkable in their deportment. No war junks nor soldiers were to be met with,—though the latter were said to exist. To possess fire-arms is a high crime, and the person found guilty

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of so doing, is severely punished. Bows and arrows are in common use. There are no military stores;—but great stores of grain. The grain junks were, at this season, on their return home.

The features of the inhabitants of this district more resemble the European, than those of any Asiatics I have hitherto seen. The eye had less of the depressed curve in the interior angle, than what is common, and so characteristic, in a Chinese countenance. And, as the countenance is often the index of the heart, so the character of these people is more congenial to the European, than is that of the inhabitants of the southern provinces. They are not void of courage; though they are too groveling to undertake anything arduous or noble, and too narrow-minded to extend their views beyond their own province and the opposite kingdom of Corea. They are neat in their dress; the furs which they wear are costly; their food is simple; and they are polite in their manners. The females are fair, and tidy in their appearance,—enjoy perfect liberty, and walk abroad as they please.

The dialect spoken by the inhabitants of Teëntsin abounds with gutturals; and for roughness is not unlike the language of the Swiss. The people speak with amazing rapidity, scarcely allowing time to trace their ideas. Though their dialect bears considerable resemblance to the mandarin, yet it contains so many local phrases, and corruptions of that dialect, as to be almost unintelligible, to those who are acquainted only with the mandarin tongue.

The natives here seemed to be no bigots in religion. Their priests were poorly fed, and their temples in bad repair. The priests wear all kinds of clothing; and, except by their shaven heads, can scarcely be distinguished from the common people. Frequently, I have seen them come on board the junk to beg a little rice, and recite their prayers, with a view to obtain money. But, notwithstanding the degradation of the priests, and the utter

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contempt in which their principles and precepts are held, every house has its *lares*, its sacrifices, and offerings; and devotions (if such they may be called) are performed, with more strictness even than by the inhabitants of the southern provinces. Such conduct is a disgrace to human nature, and without excuse; "because that which may be known of God is manifest in them, for God hath showed it unto them." (Rom. i. 19.) Yet, prostituting the knowledge of a supreme Ruler, they bow down before an image of wood or stone, and say,—"*this is my creator.*"

I made many inquiries, in order to ascertain whether there were any Roman Catholics in this part of the country, but no trace, not even of their having once been here, could be found. There were Mohammedans, however, and with some of them I had opportunities of conversing. They seemed tenacious enough of their creed, so far as it regarded food,—they would not even dine with a heathen,—but in their notions of Deity they were not at all correct. In their dress, they differ very little from their heathen neighbors; and they are quite like them also in their morals. Though they are somewhat numerous, they never influence public opinion, or show any anxiety to make proselytes.

The number of inhabitants which belong to the *middling classes*, properly so called, is not large. A few individuals are immensely rich; but the great mass of the population are sunk in abject poverty.—I saw very little among the inhabitants of Teëntsin, that could give them a just claim to be called a literary people.—They are industrious, but not skillful workmen; and even their industry furnishes few articles for exportation. In a few manufactures, such as tapestry, coarse woolens, and glass, they succeed well.—With such an overflowing population, it would be wise policy in the government, to allow emigration, and to open a trade with foreign nations, in order to furnish sufficient employment,

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and sustenance for the increasing multitudes of people; otherwise, there is reason to fear, lest, ere-long, pressed by want and hunger, they fall back upon and destroy those, whom they have been taught to revere as their political fathers. I am inclined to believe, from all that I have seen of this people, that they are susceptible of great improvement, and that reform might more reasonably be expected among them, because of the extreme simplicity of their manners. Teëntsin, as has been already observed, presents an inviting field to the enterprising merchant; but to the Christian philanthropist, whose attention may be directed to these regions, it not only affords an inviting field, but presents claims—*claims*, which ought not to be disregarded.

Our sailors, having disposed of their part of the cargo, and obtained their full wages, gave themselves up to gambling—the general diversion of this place. Nor did they desist from this practice, until most of them had lost everything they possessed. They had now to borrow money in order to purchase clothes, to protect them against the inclemency of the weather; new scenes of contention and quarreling were daily exhibited; and the lives, as well as the persons of some individuals, put in great jeopardy. They also indulged freely in the use of spirituous liquors, which were very strong and intoxicating; and finally they betook themselves to wretched females. In these circumstances, their misery was extreme; several of them were seized upon by their creditors, some hid themselves, and others absconded.

As we had arrived here so late in the season, just at the the time when many of the junks were about leaving, it was necessary to shorten our stay, lest the Pei ho, freezing up, should detain us over the winter. On the 17th of October, we began to move slowly down the river. Before leaving Teëntsin, I received numerous presents, which were

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were more numerous than I had anywhere else found them, and this because they have among themselves no doctors of any note. I went immediately to work, and gained their confidence in a very high degree. There was not in the whole place, nor even within the circuit of several English miles, one female to be seen. Being rather surprised at such a curious fact, I learned, on inquiry, that the whole female population had been removed by the civil authorities, with a view to prevent debauchery among the many sailors who annually visit this port. I could not but admire this arrangement, and the more especially, because it had been adopted by heathen authorities, and so effectually put a stop to every kind of licentiousness.

Kin-chow itself has very little to attract the attention of visitors; it is not a large or handsome place. The houses are built of granite (which abounds here); and are without any accommodations, except a peculiar kind of sleeping-places, which are formed of brick; and so constructed, that they can be heated, by fires kindled beneath them.

On the summit of a high mountain in the neighborhood, there is a small temple; and also several others on the low ground, in the vicinity. One of the latter I visited: it was constructed in the Chinese style, and the idols in it were so deformed, that they even provoked a smile from my Chinese guide. In the library of one of the priests, I found a treatise on repentance, consisting of several volumes.—There are here many horses and carriages; but the carriages are very clumsy. The camel is likewise common here, and may be purchased very cheap.—The Chinese inhabitants, of whom many are emigrants from Shantung, speak a purer dialect than those at Teëntsin. They are reserved in their intercourse, and in the habit of doing menial service; while the Fuhkeën men carry on the trade and man the native fishing craft. After having supplied the manifold wants of my patients, in this

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place, I distributed to them the word of life, and gained their esteem and affection.

The 9th of Nov. was a very pleasant day; but during the night, the wind changed, and a strong northerly breeze began to blow. In a few hours, the rivers and creeks were frozen up. The cold was so piercing, that I was obliged to take the most active exercise, in order to keep myself warm; while the Chinese around me covered with rags and furs, laid down and kept themselves quiet. The wind, at length, blew a gale, and we were in imminent danger of being wrecked; but the almighty hand of God preserved us, whilst a large junk better manned than our's was dashed in pieces, near to us. Business was for some days quite at a stand, and I had reason to fear the junk would be ice-bound. The sailors on shore whiled away the time, smoking opium day and night. Some of them bought quails, and set them fighting for amusement. Indeed, there was not the least anxiety manifested in regard to the vessel; and it was owing to the unremitting severity of the cold, that we were, at last, driven away from Kin-chow. The sailors delayed so long on shore, that the favorable winds were now passed away; and, dissatisfied with the dispensations of divine Providence, they murmured, and gave themselves up again to gambling and opium smoking.

On the 17th of Nov., we finally got under weigh, passed along the rugged coast of Leaoutung, and, on the next day, reached the province of Shantung. Unluckily for us, snow now began to fall, and our sailors thought it expedient to come to anchor, though we had a fair breeze, which would have enabled us to make the Shantung promontory. My strongest arguments and representations were all to no purpose;—"Down with the anchor, enter the cabins, smoke opium, and take rest," was the general cry among the men. The next day, they showed no disposition to proceed, and went on

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shore to buy fuel. When we were again under weigh, and the wind was forcing us round the promontory, the sailors thought it best to come to anchor at Toa-sik-tow (or Ta-shih-tsou), near to the promontory, where there is a large harbor. This place is too rocky to yield any provisions; but some of the adjacent country is well cultivated, and furnishes good supplies. The inhabitants carry on some trade in drugs, but are generally very poor. The sailors crammed our junk, already well filled, till every corner was overflowing with cabbage and other vegetables. Even the narrow place where we dined was stuffed full; — "we *must* trade," was their answer, when I objected to these proceedings.

A favorable breeze now began to blow, and I tried to persuade the men to quit the shore, and get the junk under weigh. They, however, told the pilot plainly, that they did not wish to sail; but after many intreaties, he finally prevailed on them to weigh anchor. A fair wind had almost borne us out of sight of the promontory, when the breeze veered round to west, and the sailors immediately resolved to return and anchor: all sails, therefore, were hoisted in order to hasten the return; but the wind changing back again to a fair point, they were unable to effect their purpose, and so cast anchor. They continued in this situation, exposed to a heavy sea, till the wind abated; then they entered the harbor, and went on shore, the same as previously, — wholly regardless of the wind, which had now again become fair. I strongly expostulated with them, and urged them to go out to sea, but "it is not a lucky day," was their reply. Nor was it till after a wearisome delay, and when other junks, leaving the harbor, had set them an example, that they were, at length, prevailed on to get under weigh. We had not proceeded more than fifty leagues, when the fellows resolved once more to return, but were prevented by strong northerly gales, which now drove us, *nolens volens*, down the coast.

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Though the sea was amazingly high, when we came to the channel of Formosa, we saw many fishing boats, in all directions. I have never met with more daring seamen than those from Fuhkeen. With the most perfect carelessness, they go, four in number, in a small boat, over the foaming billows; while their larger vessels are driven about, and in danger of being swallowed up by the sea. Formerly, these same men, who gain a livelihood by fishing, were desperate pirates, and attacked every vessel they could find. The vigilance of the government has produced this change; and, at present, piratical depredations are very unfrequent in the channel of Formosa.

On the 10th of Dec., after having suffered severely from various hardships, and having had our sails torn in pieces by the violent gales, we, at length, saw a promontory in the province of Canton,—much to the joy of us all. At Soah-boe (or Shan-wei), a place three days sail from Canton, our captain went on shore, in order to obtain a permit to enter.

We proceeded slowly in the mean time, and I engaged one of my friends to go with me to Macao, where, I was told, many barbarians lived. All the sailors, my companions in many dangers, took an affectionate leave of me; and in a few hours after, I arrived at Macao, on the evening of the 18th Dec., and was kindly received by Dr. and Mrs. Morrison.

The reader of these details should remember, that what has been done is only a feeble beginning of what must ensue. We will hope and pray, that God in his mercy may, very soon, open a wider door of access; and we will work so long as the Lord grants health, strength, and opportunity. —I sincerely wish that something more efficient might be done for opening *a free intercourse with China*, and would feel myself highly favored, if

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I could be subservient, in a small degree, in hastening forward such an event. In the merciful providence of our God and Saviour, it may be confidently hoped, that the doors to China will be thrown open. By whom this will be done, or in what way, is of very little importance; every well-wisher and co-operator will anxiously desire, that all glory may be rendered to God, the Giver of every good gift.

The kindness wherewith I was received by the foreign residents at Macao and Canton, formed quite a contrast with the account the Chinese had given me of "barbarian character," and demands my liveliest gratitude. Praise to God the most High, for his gracious protection and help, for his mercy, and his grace!

MISCELLANIES.

VOYAGES TO THE NORTH OF CHINA.—In the warfare which is now carried on,—'not against flesh and blood, but against principalities, and powers, and spiritual wickedness in high places,'—and which will be carried on until the great destroyer of human happiness is bound, and the kingdom which is not of this world, wherein dwelleth righteousness and peace, is everywhere established, a vast variety of persons and of means will be needed and must be put in requisition. Yet the race is not to the swift, nor the battle to the strong; the final issue of the contest does not depend on human contingencies; it rests with that great Being, whose economy is not confined to narrow limits, and whose power and wisdom are infinite. It is alike easy with *him* to work, whether with the few and the feeble, or with the many and the mighty. He speaks, and it is done; famine, pestilence, fire, and sword, stormy winds and waves are made his ministers,—usually the ministers of his wrath; while for the highest offices of his mercy, *men* are employed, and for a great diversity of labors, are endowed with an equal diversity of gifts.

In the lives of that great company of heroes, "who through faith subdued kingdoms, wrought righteousness, obtained promises,

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stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," —what a beautiful and striking variety of character is exhibited! So in later times, among those Galileans, some of whom were surnamed "sons of thunder," the same diversity is found; and so it is at the present day. Translations of the Scriptures are needed; and men with iron constitutions sit down to the work, toil night and day, and soon that word in which life and immortality are brought to light, is in the languages of nations, which till now could never read in their own tongue the wondrous things of God. Nations, which have long sat in the region of death's shade, are to be enlightened; and men go forth, not without good reason, eager to publish to the inhabitants of distant isles and continents, the *only Name* given under heaven whereby we must be saved. One individual labors unseen, except by that Eye from which even the motions of the heart are not hid—no earthly glory beams around him, no sympathy is raised in his behalf among those of his day and generation; another one, as he goes, amidst many dangers, from continent to continent, gathers around his career an interest of the highest and noblest kind, and he (perhaps to his own grief) is hailed as a wonder of the age:—all these, and far greater differences may exist, while yet for each there is laid up, for the awards of the great day, an equal weight of glory. There is sometimes, also, a kind of destiny attached to persons. By an influence, which neither they themselves nor others can easily account for, they are urged onward, and toil unto death; nay, sacrifice their lives. We have been acquainted with such cases. They themselves knew (or others knew and they might have known), with moral certainty, that by the severity of their labors they would cut short their days on earth; they would have dissuaded others from such a course, but could not be induced to desist from it themselves.

We notice these principles of the divine government, and these phenomena of the moral world, that we may not extol one course of conduct because it is novel and striking, nor undervalue a different one because it is humble. If there is sincerity and purity of heart, a willing and obedient mind, joined with knowledge, diligence, faith, and zeal, not the giving away of even a cup of cold water will lose its reward.

Before the numerous people who speak the Chinese language, are brought in willing and joyful obedience to the Prince of peace, it may be expected, that a very great variety of talent will be required, and a very great diversity of character and conduct exhibited. Such, indeed, is already the case. The account of "a Voyage along the coast of China to Mantchou Tartary," which we have given in the preceding pages of this work, stands in high relief. If the enterprise is followed up, as it may and ought to be, it will form the commencement

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of a new era in the history of the East. All the circumstances in the journal are not, perhaps, just as some persons would like them, or would have had them, if they had prepared the account; or they may not be written in the style best calculated to please a critical taste; but, in our humble opinion, the journal must be pronounced not only "novel and interesting," but a very fair, full, and impartial account of what transpired, and was presented to view, under the observation of the writer; and until the results of the voyage are made known to those who would account it a "vain wandering," we shall not, in the words of Mr. Gutzlaff, "be very anxious to vindicate" him from their charges. We ought to state, here, however, that the journal was prepared by Mr. G., from very brief notes in Chinese, after he had returned to Macao; the circumstances in which he made the voyage, preventing him from writing it out at length, as he went from place to place, either in Chinese, English, or German, the last of which is his native tongue.

Of the *second voyage* (to which we alluded in an introductory note to the journal, in our first number), we have reason to believe, that very full accounts are in course of preparation for the press.—But although we hope shortly to see these accounts published, yet we cannot pass over this interesting expedition, without laying before our readers abroad such particulars respecting it, as are already in our possession. The voyage was commenced on the 26th of Feb. last, when Mr. Gutzlaff embarked on board the *Lord Amherst*, Capt. Rees, an English country ship, chartered for the occasion, by the honorable E. I. Company, and under the direction of H. H. Lindsay, Esq., of the Company's establishment in China. After a most eventful voyage, in which many places were visited along the coasts of China, as well as some parts of Formosa, Corea, and the Lewchew islands, the *Lord Amherst* returned on the 4th inst., to Macao, from whence she sailed at the time stated above.

During the early part of the voyage, the *Amherst* was detained on the southern coast, for a long period, by very unfavorable winds; which afforded abundant opportunity of entering the eastern ports of Canton province. In April, we believe, Formosa was visited, but only the western side of it, which is already pretty well known. After a short stay at Formosa, and among the islands of the Penghou or Pescadore archipelago, between that island and the main-land, the voyagers returned to the coast, and visited, in succession, Amoy, in Fuhchow foo, the capital of Fuhkeen,—Ningpo in Chekeang,—the Chusan and neighboring islands, opposite to Ningpo,—Shanghae in Keangsoo, south of the Yangtsze keang,—Tsungming, at the mouth of that river,—and part of Shantung. Along the whole of the coast, they were received by the people as friends, and were flattered

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and feared by the inferior local officers. Such proceedings, however, were not to be tolerated by the higher authorities. Several severe edicts were sent from Peking; and they were ordered to be driven from the coast; but this was a circumstance to be expected, and should excite not the slightest alarm. Notwithstanding the strict interdicts, some sales were effected; but not, we believe, to any considerable amount.

From Shantung promontory, the *Lord Amherst* sailed across to Corea, bidding farewell to the Chinese coast: and after a few days' stay at Corea, she proceeded to the chief island of the Lewchew group. From thence she sailed, near the end of last month, for Macao. At Corea and Lewchew, the fear of the Chinese government was greater, we understand, than anywhere on the Chinese coast; and probably not without good reason.

Mr. Gutzlaff being supplied with a variety of Christian books, such as tracts and portions of the Scriptures, found opportunity to distribute them wherever the vessel touched; in this way he was enabled to furnish the people with specifics, for their mental and spiritual, as well as for their bodily diseases. It is pleasing to know, that both the medicines and books dealt out by Mr. G. were accepted joyfully, and that in some places, the latter were eagerly sought after, and much liked. Thus, by this voyage, occupying little more than six months, the word of eternal life has been circulated in several of the provinces and islands of China, in Corea, and among the inhabitants of the Lewchew islands; and it shall not return void, but "shall prosper," accomplishing the will of the Lord.

And now, shall this enterprise be abandoned? Shall the ships of Europe and America not be permitted to sail within the inner seas of China? And when fair breezes have borne them, richly laden, into the ports of the celestial empire, shall the peaceful inhabitants, who, wishing for an interchange of commodities, eagerly throng their decks, be driven away by barbarian cruelty? We heartily wish that the subject of *free intercourse with China*, might be put in its proper light, and urged by arguments worthy of the cause. We ask again, shall this enterprise be abandoned?—and meanwhile we wait, looking with anxiety to see what further measures are to be adopted. We would request our readers—those in particular, who are still disposed to doubt the utility of such an enterprise,—to read attentively the following communication, which we have received from a correspondent.

To the Editor of the Chinese Repository.

Sir,—There appears to be a very great variety of opinion with regard to what has been achieved by the *Lord Amherst*, in her recent voyage along the coast,—to the Penghou islands, Formosa, Corea, and the chief islands of the Lewchew

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archipelago. As far as I am able to judge, I am inclined to think,—and it is with pleasure I indulge the hope,—that the result will be highly gratifying, to the merchant as well as to the philanthropist, by the future opening of a trade to the north of China, which it is not improbable this voyage may give rise to.

It has now been clearly proved, that by the people we will be received with open arms; and that the local authorities, prompted by self-interest, will be glad to encourage our coming, if only the higher authorities, of the provincial and general government, can be induced to permit, or at least, to wink at it. The common Chinese of the northern parts, are by no means so misanthropic, nor are foreigners there so much abused and ill-treated, as is here the case. Neither does there exist any force along the coast, to put in execution the threatening edicts which are so often fulminated by the government. Though the Chinese are, and have always been, invincible, in a paper or diplomatic warfare with Europeans; and though the officers of the government, in their manifestoes, wholly deprecate the friendship of strangers;—yet the matter is seen in a far different light, when you come into close contact with them, as did the inmates of the *Lord Amherst*. Then, not the people only, but the local officers also, show themselves as fully sensible of the advantages of opening a trade, as we ourselves are. The latter could not have expressed their opinion on the subject more strongly, than when they repeatedly requested, that persons should be sent, with proper authority, to arrange the matter with their sovereign; and in this case, they engaged to lend their assistance, by expatiating, to their superiors, on the advantages that will accrue from trade.

The short treatise on the English character, of which a translation appeared last July, in the *Canton Register*, has, I doubt not, opened the eyes of the people in regard to foreigners; and very greatly vindicated the nature of their dispositions towards the Chinese. But since even foreigners consider the Chinese misanthropic system of exclusion as justifiable, and regard as an aggression every attempt made to break down the wall of separation,—it is with peculiar pleasure, that I call on you to record the public feelings of friendship, evinced towards foreigners, in all the maritime provinces of the country,—a fact which at once annuls the validity of an argument, founded on the unfriendly and repulsive dispositions of the Chinese towards strangers. But, independently of this, what right, I would ask, have men, who derive their being from the same great Parent, who live under the same canopy of heaven, and who are advancing to the same state of future existence,—to deny to their fellow-men the privileges of mutual intercourse?

The details of the voyage, and of the circumstances that occurred wherever the vessel touched,—which are soon to appear

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in print,—will, it is hoped, exempt the Chinese, in the view of every reasonable man, from the charge of misanthropy, hitherto urged against them; and will give a new and better view of the real state of a country, the barriers to which have long been considered impregnable.

Your's,
PHILOSINENSIS.

WORSHIPING AT THE TOMBS.—Prayer, as exemplified in Holy Scripture, consist of adorations, confession, supplication, and thanksgiving. The supplications, even in the Old Testament, refer much to spiritual blessings. A divine influence is implored to enlighten the understanding, and to purify the heart. As for example;—"Open thou mine eyes that I may behold wondrous things out of thy law." Ps. cxix. 18.—"Create in me a clean heart, O God; and renew a right spirit within me." Ps. li. 10. Neither pagans nor modern sceptics have, we believe, been in the habit of desiring, that He who created the soul of man would assist them in the search of religious truth.

The Chinese use written prayers, and also pray without a written form, sometimes audibly, and sometimes mentally: but their prayers have little or no confession of sin, or supplication for spiritual blessings. The service which the priests of Budha read in their temples, and when saying mass for departed souls, consists almost entirely of ascriptions of pompous titles to the idols before them. There are in the service, a great many untranslated Indian words. When native laymen have inquired of the priests the meaning of the service; they have replied that they did not know; but the repetition of them was meritorious, for those in whose behalf the service was performed.

A written prayer is read by the higher order of Chinese, when worshiping the manes of their ancestors, to whom they pray in much the same manner as to the gods, for prosperity in their particular callings, and in their families. The poor are generally satisfied with an extemporaneous service. At funerals, a service is read or spoken. There are prayers for rain also. These are generally accompanied by sacrifices and offerings, on which, after the gods and the ghosts of their ancestors have participated, the worshipers feast. Scholars, farmers, artisans, and merchants, who pray for prosperity in their several avocations, genetally accompany their prayers with a vow or a promise, that, in the event of their prayer being favorably answered, they will make an offering to the god, or give money to the temple, for its and the idol's repair, or oil for the lamps, or a tablet of gratitude, &c. Hence his imperial majesty himself writes tablets to be placed over the gates of temples, or above the heads of idols, as expressive of his gratitude to them. A poor shopman generally makes a sort of bargain in his vow. It is conditional. If he profits much, he will give much; and if but little, his return

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will be little. Whether if he lose he will be absolved from his vow or not, we do not know. But there are worshipers—gamesters, and others,—who having been very importunate in prayer, and made large promises, and being afterwards disappointed in their hopes, have insulted the idols; or broken an ancestor's tablet to pieces. This, of course, is considered very impious; and there are legends of the god of thunder having struck persons dead, who have been guilty of these atrocities.

Parents pray that sons and *not* daughters may be born to them. All classes, in doubtful or difficult undertakings, pray for a sign from the gods, showing whether they will be prosperous or not. The sign consists in drawing, from a bundle of bamboo slips, a particular one, which, by numbers, refers to certain printed decisions, in verse, laid up in the temple.

Written prayers commence with the year, month, and day; the worshiper's name, place of abode, &c., somewhat in the form of petitions to mandarins. As it has been affirmed that the Chinese service at the tombs of their ancestors is a civil, and not a religious, performance, we now give the purport of one of them.

Form of prayer to be presented at the grave of ancestors.

"Taoukwang, 12th year, 3d moon, 1st day:—I, Linkwang, the second son of the third generation, presume to come before the grave of my ancestor Linkung. Revolving years have brought again the season of spring. Cherishing sentiments of veneration, I look up and sweep your tomb. Prostrate, I pray that you will come and be present; that you will grant to your posterity, that they may be prosperous and illustrious;—at this season of genial showers and gentle breezes, I desire to recompense the root of my existence, and exert myself sincerely. Always grant your safe protection. My trust is in your divine spirit. Reverently I present the five-fold sacrifice of a pig, fowl, a duck, a goose, and a fish; also, an offering of five plates of fruit; with oblations of spirituous liquors; earnestly intreating that you will come and view them. With the most attentive respect, this annunciation is presented on high."

Repairing annually, at spring or autumn, to "sweep the tombs" of ancestors, has nothing in it contrary to reason or religion; but it is manifest that a service like this, containing prayers to the souls of the dead, is contrary both to Scripture and reason. We know that there is a branch of the visible church, where "offices," not much dissimilar from these pagan prayers prevail. But though denominated Christian, we are not called upon to defend them, for we most solemnly protest against them; and were we permitted a hearing, would most strenuously exhort all who profess and call themselves Christians, to discontinue all prayers, both for and to the dead. It is the sole prerogative of the Almighty and Omniscient God to hear and answer prayer. Saints and angels are fellow servants.

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—See that ye worship them not;—worship God. "Call upon me," says the blessed God, "in the day of trouble, and I will answer thee."—"Trust in him at all times ye people; pour out your hearts before him; God is a refuge for us." Happy are they who delight in secret prayer; who have their conversation in heaven; who have fellowship with the Father and with his Son Jesus Christ! May the "spirit of prayer and of supplication" be poured out from on high, on all the avowed disciples of Jesus, here and in every place.

RELIGIOUS INTELLIGENCE.

JAVA.—We have been both pleased and pained by the intelligence which has recently reached us from this island. Those accounts which would make Java the most dreary and deadly place on earth, have long since been contradicted. The frightful stories of the *upas*, and others of a similar character, would represent the island as scarcely less desolate than the accursed cities of the plain, and Batavia only another name for death's door. How far there was ever any ground for such accounts, and what were the reasons for giving them circulation, we will not stay to inquire; for it is certain they are no longer believed. A great many foreigners have sickened and died on the island; yet, are not many of those sad events justly attributable to irregularities in regimen? Be this as it may, it is certain, that most salutary changes are taking place among the people in their habits of living. Recent accounts confirm the opinion, that Java is one of the most healthy and beautiful islands in the world, and that Batavia is by no means so unhealthy a place as many have supposed, while the seats of the residents, just without the town, are comparable, if not superior, to any within the tropics.

While we notice these things with unfeigned pleasure, we are pained to know, that in one instance, at least, the spirit of improvement has been repressed, and that, too, by those who should have been the first to foster and sustain it. We do not allude to the scenes where the civil arm has been raised to shed the blood of those over whom it rules. If humanity has been outraged, there are those, we trust, still in authority, who will see to it that reparation is made. But it is not enough simply to satisfy the laws of justice. There are offices of mercy and charity which ought not to be neglected. We allude to the fact, that the whole population of a small village, wishing to become Christians, and to be instructed in the truths of the gospel, requested

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the resident at Sourabaya, to send them a teacher, with Bibles, but that he refused, declaring that he would not allow them to become Christians, as they were quite happy enough without Christianity; and further that Christian tracts, in the Javanese language, have been confiscated, and the funds of the Dutch Bible Society occasionally applied to purposes merely literary.

If this account be correct, and we do not doubt it, it affords a striking illustration of the force of truth, and the mercy of God on the one hand, and of human wickedness and cruelty on the other. The villagers, once the worshipers of Budha, have been convinced of the folly of idolatry, and brought to the determination of renouncing it, by the mercy of God, through the instrumentality of *tracts*. But when they sought after instruction, it was withheld from them; and when they were striving to enter into the way of life, they were hindered;—hindered by a disciple of *Him*, who would have all men come to the knowledge of the truth and be saved. Well may we appropriate to this case, the words of our Saviour; "Woe unto you, lawyers; for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered."

MOLUCCAS.—Six Dutch missionaries, from Holland, were at Batavia early in the last month, waiting for an opportunity to embark for the Moluccas. We are glad to hear of the arrival of this little band; and to know, also, that a similar one, for Siam and other places in the east, may be expected, in the course of a few months, from the churches of Christ in America.

The Moluccas were discovered by the Portugese, in 1510; in 1607 they fell into the hands of the Dutch, in whose possession, except for a short time, near the close of the last century, when they were under British rule, they have remained to this day. The Dutch commenced a course of benevolent labors, in these islands, at an early period, and with a spirit and zeal which are now again reviving. Of those early efforts, Dr. Milne, in his "Retrospect," has given the following account.

"The first establishment of Christianity in the Molucca islands, the translation of the whole Scriptures into Malay, and the composition of several excellent theological pieces in the same language, will continue, as long as history can preserve records, as imperishable monuments of the pious industry and extensive erudition of the Dutch divines; and of the liberality of that government which bore the whole expense. The faithful men who did the work, have long since gone to their reward, but their labors remain. 'Divine Providence has commanded devouring time to respect and spare them,' for the instruction of future generations, and as facilities to future labors."

At another time, and as early as we can obtain the necessary information, we will furnish our readers with a more complete account of the Moluccas.

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LITERARY NOTICE.

The London Court Journal.—This frivolous and superficial newspaper has ventured on the task of Chinese criticism, for which notable ability it avows itself indebted to 'Professor Neumann of Berlin.' The passage we particularly refer to, in No. 144, p. 72, begins thus.—"*The Emperor of China.* It is a vulgar error to mistake the words *Taou-kuang* for the name of his celestial majesty. They only designate the emperor's span of dominion, and really imply 'the light of reason.'"—Why, we could have told the court editor,—and every reading man in England, excepting the "vulgar" people about court, know,—more than ten years ago, that Taoukwang means "Reason's glory;" and that the appellation is the *title* assumed on his present majesty's ascending the throne.

As to the Chinese term *Celestial empire*,—we were not aware that any difference of opinion existed respecting the genuineness of the expression, until we observed the following extraordinary paragraph in this said Court Journal;—"No such ridiculous compound exists in China as the 'Celestial Empire,' though it is customary so to translate the words '*Tian-hia*.' Their real meaning is, however, 'heaven beneath,' or 'beneath the sky,' implying nothing more nor less than 'country;' it is perfectly ridiculous, therefore, to force this expression into anything so removed from its genuine import as celestial empire."

It is an unpleasant task to correct the errors of learned men; but it is a task which should not be too readily shrunk from: and since professor Neumann has denounced the term 'Celestial empire' as a ridiculous combination, the use and of it as a popular error, we think it necesssary to defend its genuineness, and the propriety of its use. To force *Tian-hia* (more properly Teën-heä), to express such a meaning would indeed be absurd; but the Chinese words so translated are not *Teën-heä;* they are, as every Chinese scholar knows, *Teën-chaou*, the 'heavenly dynasty,'—the 'celestial empire;'—the word *chaou*, a dynasty, being always applied more generally to denote the possessions of a dynasty,—an empire.

We must here, also, call the professor to task for another mistake which he has committed. *Teën-heä*, correctly rendered 'beneath the sky' or the heavens, does not simply imply 'country;' but it implies 'the world,'—'all beneath the sky:' and it is used by the Chinese to denote their own empire, in the same exclusive way that the Romans considered their dominion as including the *whole world*, that is, the *whole civilized world*.

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the resident at Sourabaya, to send them a teacher, with Bibles, but that he refused, declaring that he would not allow them to become Christians, as they were quite happy enough without Christianity; and further that Christian tracts, in the Javanese language, have been confiscated, and the funds of the Dutch Bible Society occasionally applied to purposes merely literary.

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in at once, and [illegible] pied by the rebels was the truth many of them perishing, with their houses, in the flames. On each of these occasions large numbers of prisoners were taken, both men, women, and children; till at length, no more rebels were to be found. On the 25th, therefore, inquiry was made for the chief rebel Chaou Kinlung; when it was universally declared, by his relatives and followers, that he had fallen in the streets of Pingtseuen. Parties, with individuals who had known the chief, were then sent to turn over and examine every corpse, in order to assure the governor of the truth of what was said. This was done;—but unsuccessfully, and with great difficulty, on account of the vast number of putrid, half-burnt bodies, which lay unburied.

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menced a campaign against the [illegible] principal tribes called *Pă-pa Yaou*. He had not dared, according to his own account, to make any attack previously; but had only preserved a strict lookout, during the continuance of rebellion in the neighboring province; for which he has incurred the imperial displeasure, and has been degraded from his rank, and deprived of the honorific ornament of a peacock's feather in his cap: being suffered, however, to retain his office.

Since the defeat which he met with at the beginning of this campaign, on the 20th of June (and which was the immediate occasion of his degradation), his excellency has been

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As to the Chinese term [illegible] *millions of taels.*

Secret Associations.—The weakness of the Chinese government is in nothing more plainly evinced, than in its fear, not only of large bodies of men combined for secret and political purposes, but also of small *religious* sects, headed usually by men of feeble ability, whose sole object appears to be gain. This fear, we think, is a far more convincing proof of weakness, than any real or imaginary inability of ministers to put a stop to such associations.—We express ourselves doublingly of their inability, because we are of opinion, that it is owing rather to perfectly ridiculous, therefore, to force this expression into anything so removed from its genuine import as celestial empire."

It is an unpleasant task to correct the errors of learned men; but it is a task which should not be too readily shrunk from: and since professor Neumann has denounced the term 'Celestial empire' as a ridiculous combination, the use and of it as a popular error, we think it necesssary to defend its genuineness, and the propriety of its use. To force *Tian-hia* (more properly Teën-heä), to express such a meaning would indeed be absurd; but the Chinese words so translated are not *Teën-heä;* they are, as every Chinese scholar knows, *Teën-chaou*, the 'heavenly dynasty,'—the 'celestial empire;'—the word *chaou*, a dynasty, being always applied to [illegible] majesty, "could nerally to [illegible] been commenced but by the intervention and instigation of those associates."—After considerable detail,—from which it appears, that the supreme government at Peking is not wholly ignorant of the unjust and unprincipled manner in which the local officers, at a distance from the capital, transact business; and that cases of appeal from the provinces, with regard to lands and property plundered, have of late become exceedingly numerous, his majesty concludes with declaring his anxiety, on the people's account, that such illegalities should be prevented: and requiring the higher authorities in all the provinces, to "make the imperial mind their's; and to attend to the people's good as their chief occupation."

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PEKING, *July 18th.* A memorial has been received from *Halangah*, on the western frontier, saying, that *Maemaetelee*, the beg of *Aoukhan*, had sent an envoy, with a letter (or rather a statement, as from an inferior) to the emperor; delivering up eighty Cashgar Mohammedans. The bearers of the letter, having brought with them merchandize, horses, and sheep, *Halangah* had proclaimed the gracious will of the emperor, that they should trade therein, without the levying of any duties.

His majesty handed the letter over to Esak, or Isaac, the Cashgar prince, (whom, since the last Cashgar campaign, he appears to have retained at Peking); and was very well satisfied with the translation which prince Isaac gave him. "These Aoukhaners," says he, "awed by the majesty, and penetrated by the virtue of China, have, in this proceeding, evinced sincerest gratitude. It is an omen of permanent tranquillity on that frontier."

From this occurrence, and perhaps in consequence of a request from the Aoukhan beg, his majesty has taken an opportunity of restoring to rank and office, the venerable *Sung* tajin, who has been, for some months back, in disgrace. Sung was formerly commissioner in Turkestan; when he made himself loved and adored by the people, and advised measures such as those which have now been adopted; hence his merit, which has recommended him to mercy. The emperor, moreover, was desirous of showing kindness to an aged minister, who has served under three successive monarchs, viz.: Keënlung, Keäking, and Taoukwang.

FIRE, *originated by opium smoking.* On the 9th inst., one of the inferior examiners of the graduates' the... in the keujin's examination hall, ... in the evening, sitting in his c... apartment, looking over the the... which had been written. Tired ... his day's work, he laid down t... papers, took up an opium pipe, an... fell asleep. He was shortly awakened by fire near him, which he was enabled to extinguish before much injury had been done to anything except the candidates' papers. Several of these, however, having been burnt, he was unable to screen from his superiors, the fact, that he had been partaking of the forbidden, and hence more valued, drug.

REMARKABLE BIRTH. It is pretty well known that, in China, parents having three children at a birth (as well as persons of remarkably advanced age,) are presented by the government, with small sums of money; whether as rewards for circumstances over which they can have no control, or as trivial offerings in aid of their support, we are not prepared to say. On the 31st of last month, a woman named Chang, the wife of a man whose name is Wang-Akwei, living at Whampoa, was delivered of three sons; in consequence of which the parents have received ten taels from the district magistrate; who sent the father back, desiring him to nurture his sons, and bring them up. It is expected, however, that he will destroy one, if not all of them,—in blind belief of the Chinese saying, that "a triple birth is the harbinger of evil." Who that is acquainted with this fact, can conscientiously think, with anti-christian *soi-disant* philosophers, or professing Christian governments, that pagans can be "happy enough without Christianity?"

Postscript.—A paper has just come in from Leënchow, too late for more particular notice. It is a memorial from Hengan and Hoosungih, the imperial commissioners; and contains an account of all the successful skirmishes with the rebels that have occurred, from the 14th of August, the time of their arrival at Leënchow, till the 20th inst., the date of the dispatch.

Some advance has been made;—they have penetrated farther into the mountainous districts, than at any previous period of the war; and are only waiting for the arrival of the reinforcement, when they hope to end the rebellion, by the entire reduction of the mountaineers; many having already offered submission, but without being willing to resign their arms.

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THE

CHINESE REPOSITORY.

VOL. I.—OCTOBER, 1832.—No. 6.

REVIEWS.

A VOYAGE TO CHINA *and the East Indies, by* PETER OSBECK; *together with a voyage to Suratte, by* OLOF TOREEN; *and an account of the Chinese husbandry by Captain* CHARLES GUSTAVUS ECKEBERG. *Translated from the German, by* JOHN REINHOLD FORSTER, F. A. S. *To which are added a Faunula and Flora Sinensis. 2 Vols. London.* MDCCLXXI.

IT is often interesting to trace the progress or decline of places of great commercial importance; and with regard to Canton this is more particularly the case, because changes have so rapidly, yet so imperceptibly, taken place, that few are acquainted with the situation of foreigners in this country, no farther back even than half a century ago. In several respects, indeed,—the character of the people we have to deal with, and in the gradual encroachments of the government on many of our natural rights as fellow-men,—we find the Chinese always the same, in every period of their commercial intercourse with foreign nations. But in other respects, it will be seen, by extracts which we propose to make from the interesting volumes before us, that our present situation in China differs considerably from that of foreigners eighty

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years ago;—having been, in some instances, improved; but having, in a great many particulars, become worse. In order to elucidate this point, we intend noticing only the two voyages presented to us by Messrs. Osbeck and Toreen, both of whom were chaplains of Swedish East-Indiamen, in the years 1750–51. The paper on Chinese husbandry, by captain Eckeberg, has no relation to our subject, and will therefore be passed over.

Respecting the writers of the voyages, we leave Mr. Osbeck to speak for himself and his friend, which he does thus, in his preface:

"In the year 1750, I was chosen by the Swedish East India Company, to perform the functions of a chaplain to a ship going to the East Indies; that is, to read prayers in the morning and evening, to confess the people, to administer the Lord's supper, to catechise, to visit the sick, to bury the dead, and to preach on Sundays and holidays..... I kept for my own amusement a journal of everything worthy of observation, during my voyage.... During my stay in China, I have been exceedingly attentive to the exterior aspect of the inhabitants, their dress, customs, religion, manner of subsistence, &c.; but especially to the condition of the country, the soil, the quadrupeds, amphibia, fish, birds, insects; likewise the trees, herbs, plants, seeds, &c., of which I have brought a good many with me....

"I have added the letters of the late chaplain of the *Gothic Lion*, Mr. Toreen, to my journal. This person died soon after his return from Suratte; but deserves always to be remembered by his friends, on account of his learning and integrity.

Very high praise is due to the work of Mr. Osbeck, and to the manner in which it is performed. The author was an accurate observer of everything he saw, not only in nature, which was his principal study, but also in the manners and habits of the people among whom he staid. Mr. Toreen was an equally correct observer, and a more elegant, but less scientific writer, than Mr. Osbeck.

Towards the end of August, the *Prince Charles*, the ship to which Mr. Osbeck belonged, reached Whampoa, after having been five months and four days from Cadiz. In this voyage, which would now

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be considered so long, there was at that time little remarkable, except a detention of fourteen days off the Chinese coast, by northerly winds, in the month of August. Sixteen ships had reached Whampoa before the *Prince Charles*, and one came in after her, making a total of eighteen European vessels that year. Of these, two were Swedish, one Danish, two French, four Dutch, and nine English; and of the latter, one was a country ship.* It is almost needless to say, that the trade is now very much altered and increased.—The Swedish trade is at an end; in number of vessels, the Danish, French, and Dutch trade remains nearly the same, while the English Company's is more than doubled; the country ships are increased about fifty-fold, and the North American trade, averaging from twenty-five to forty vessels yearly, has entirely arisen since the time of our author.

Proceeding with Mr. Osbeck to Canton, where he and Mr. Toreen resided and preached—alternately, we find, among other passages, the following remarks, respecting the European factories as they then stood.

"The factory is the first place in the suburbs to which the Europeans come: this is a general denomination of the houses built towards the river, or over it upon piles, and which are let by the Chinese merchants to the European ships, during their stay: this time is sometimes five months, and sometimes a year; which long delay, though it may arise from accidental causes, is often by design.... Commonly each ship takes a factory for itself; but sometimes two ships of a nation may be together, and this time it happened so to two Swedish ships, and if I remember right, they paid 900 *tel* (taels) for it....

"The above-mentioned houses are but two stories high, but very long; and one end of them stretches towards the river, and the other to the factory street. Some are built of unburnt bricks, others of bricks and wood laid crossways: but the partitions and upper floors, &c., are sometimes entirely of wood. ....The factories look like two houses built parallel and near

* For the information of our readers abroad, it may be necessary to observe, that the term *country ship* is usually applied to an English vessel, holding its license from any of the Hon. Company's Indian presidencies.

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to each other, between which there is a court-yard, with square or rather oblong stones; in these stones are here and there little holes, through which the water may run into the river; the stair-cases are either of stone or wood; the rooms are high, and the roofs are sloping and covered with tiles, like those in Spain. .... Near some of the rooms is a little garden, of the size of a middling room. The doors, when opened, give sufficient light to these apartments; for the side towards the garden is quite free. The garden encroaches no farther on the court-yard than the projection of the building. From the excessive heats, the doors are mostly kept open; but a *nanking* curtain is commonly hung up before them, with three pieces of wood plated with brass; one of which is at the top, one in the middle, and one at the bottom....

"The tea-chests, and porcelane-chests, and other effects which are to be taken home, are piled up on both sides of the yard. This yard is divided quite across by three arched walls: in some places of the yard, buildings like coach-houses run quite across it, which are sometimes supported by arched roofs.

"A factory is mostly built in the following manner: Near the entrance of the street of the factory, on both sides of the gate, is a little apartment, upon which are commonly some papers with figures like arms, and two round lanthorns of bamboo, covered with skins; for glass or horn lanthorns are quite unusual here. The gate of the factory is on the inside built over: directly behind it, stands a high board almost as broad as the entrance, to hinder the people in the streets from looking into the yard or court, without being any obstacle to those who pass to and fro. In almost all corners are buckets. The foremost rooms on the sides look like kitchens, and have rails before them. Further on, quite across the court, in the second story, is an open hall, with a sort of gallery, upon which is an altar covered with flowers and incense, provided with a gilt picture and a table. Behind this, the yard is quite open in front, but on the sides are rooms, both above and below. In the side roofs are here and there some lanthorns of painted gauze, in some of which they burn lamps at night. Before the side roofs, and on their sides are little gardens, with bamboo trees, citrons, and plantains, and other trees already mentioned. The wall about these trees towards the yard is made of bricks, which, except the foundation, are laid like lattice work. Next to these gardens is an inclosed court-yard, and then an open one, with rooms and gardens for pleasure on the sides; the last of all is a hall in the second story, across the yard, having rooms on its sides, and another hall goes towards the water, which we fitted up for a dining-room."

In the above description of the factories, we find a very correct picture of the Chinese merchants'

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hongs or commercial houses, as they still are. The description, however, bears but little resemblance to the present foreign factories, which are altogether built in a more comfortable and more European style. They are still, indeed, built upon piles, but earth being now thrown under and around them, gives them the appearance of a more substantial foundation, and affords space which, though very limited, is yet sufficient for walking, without the jostling necessarily incident to an excursion through the narrow Chinese streets. While, however, the factories are of a far more comfortable description, than when they were mere Chinese hongs, it should not be forgotten, that they occupy very little more ground now, than they did, at a time when there were few or no resident merchants, and when only eighteen ships arrived yearly, each of which commonly took a factory for itself. Regarding the trade, also, it would be well to recollect, that while formerly almost every ship might have its own merchant, as well as its own factory, now almost the whole legal trade lies in the hands of ten or twelve men, some of whom are little better than bankrupts.

Everything that has been published respecting the Chinese, only serves to show, more and more forcibly, that they are a very peculiar people, of whose character, dispositions, and prejudices, it is extremely difficult to obtain a correct knowledge, even by long residence among them. How difficult then must it be for persons, who have never visited China, nor even come in contact with the Chinese, and who probably have never studied the subject, to dictate what measures ought to be adopted by foreigners, in their intercourse with this people! One of the predominating characteristics of the Chinese is that love of specious falsehood, which stamps almost all their words and actions, which must be mainly attributed to their long subjection under a despotic sway, and the almost universal tyranny

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of their corrupt and unprincipled rulers. Another characteristic is their exclusive selfishness, which, coupled with their pride and arrogance, leads them to regard their own country as the crown of nations, and the centre of civilization, and to look on all foreigners as an inferior race of beings, undeserving aught but their hatred and contempt. In parts where foreigners are not known, this real hatred and affected contempt, joined, as is usually the case, with an unaccountable dread of coming into close contact with Europeans, is much diminished, or ceases to exist; and there the reception given by the natives is often kind and conciliating. But in Canton,—where, as Mr. Osbeck very aptly says, with considerable truth, "the common sort of people train their children up with their dogs, for which reason neither of them can bear strangers;" and where the government constantly presents foreigners to the people, as objects of scorn and derision, the behavior of the natives is such as would be nowhere else met with, except in a savage or a hostile country.

And, in the existing state of the people,—while, also, the footing, on which foreign commerce now rests, is suffered to continue,—can any change for the better be anticipated? The children are brought up in equal pride and ignorance with their fathers; from infancy they are taught to insult and maltreat foreigners; as soon as they can read, they see the abusive proclamations of the government, pasted up on the very walls of the foreigners' own houses; and they invariably see foreigners subjected to every grievance and annoyance that is not immediately, strongly, and perseveringly resisted. With such education, and such examples placed before them, is it to be wondered at, that instead of having improved, we find them grown worse, since the time of our author? Then the government put some restraint on its subjects, and foreigners were often protected by the police, when they wished to

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walk about the surrounding country; but now, if beaten, they are told that it is their own fault, for they come only to trade, and till their trade is finished, and they are ready to go away, they must remain quietly within their factories, and not move out of them, without the permission of the hong-merchants.

If any are disposed to doubt these assertions (and we believe, there are many, who, in the face of the universal testimony of those who have resided here, *choose* to disbelieve the character given of the Chinese), let them read a few pages of Mr. Osbeck's plain, matter-of-fact narrative. Some extracts will suffice to set this subject in a clear light. Speaking of Canton, we find the following:

"There is no occasion to fear any beasts of prey; but the men have assumed their ferocity, and assault strangers frequently with stones and insults. Murders are seldom heard of: but a Chinese makes very little of stripping people to the shirt. I will here add an account dated at Canton, November the 7th, 1747. Captain Congreve being happily arrived at Canton, with the English ship *Onslow*, took a walk upon the French island (an isle near the road where the Europeans anchor), where he was soon attacked by some Chinese. They took, without much ado, all his money, gold, silver, and buckles; they cut the gilt buttons off his coat, and he would hardly have preserved his finger, if he had not pulled a ring off, with all his might, and given it them. After he had been quite stripped, he returned to his boat. But the next day, being Sunday, he armed his boats, and landed in the same isle with sixty of his men, who had fixed their bayonets, and were provided with four small cannons; he marched his men before *Wampu*, a town in this isle, and began to fire. The inhabitants were immediately put into the greatest confusion, and the principal mandarins immediately came to him, to desire him to cease the attack, being very willing to give him satisfaction. The captain told them, that he had been stripped the day before, and now was come to revenge himself, and other people who had been insulted by those rogues; that he would not cease till satisfaction should be made him by the punishment of the malefactors. During this time, the robbers were searched for in the town, and four of them were apprehended, who in the presence of the captain, had their hands and feet tied together, and were sent to Canton to receive further punishment."

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Mr. Toreen gives an equally unfavorable character of the people, in the neighborhood of Whampoa and Canton:—

"It is dangerous for a single person to venture too far, because he is in danger of being stripped to the very shirt. Though the curiosity of the Europeans may not be perhaps void of blame; yet the natives look as if they were glad to find a pretence to use violence against a stranger, especially when they are sure of overpowering him. ... If you go further up into the town, they call you names, and pelt you with stones, which fly about your ears as thick as hail. If you intend to go out of town, you must have company, walk fast, and carry a good stick."

It is with no pleasurable feelings that we bring forward these details; neither is it from any sentiment of animosity to the Chinese. We desire, by imparting to them a better education, and by the diffusion of Christian truth and useful knowledge among them, that they should be led to cherish different dispositions towards their fellow-creatures. But to attain this object, it is necessary that their actual state should be made fully known. There can be no advantage in concealing either the whole or a portion of the truth.

It is also with deep regret, that we repeat, what constant experience has plainly proved, that, in few cases, has anything but strong resistance,—like that of captain Congreve, of lord Anson, of captain Murray Maxwell, and of many others,—rendered the Chinese government "willing to give satisfaction."

Of the advantages, already referred to, which foreigners who were here eighty years ago, possessed over us, in respect to liberty of locomotion, there are many proofs in Mr. Osbeck's narrative. He speaks of his 'walks about the town,' and the places he was 'allowed to go to, such as gardens, environs of villages, hills, ditches, and rice-fields.' And he gives details of several of his rambles,

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beyond the suburbs of the town, which were usually made for the purpose of botanical discovery. We select some of the most interesting.

"I now longed to see the country without the town, and some of my fellow travellers honoured me with their company. We had scarce passed through the principal streets of the suburbs, but a crowd of boys gathered about us, who perhaps looked upon us as ambassadors from the moon, or some such odd animals, whom they were obliged to attend out of the city with an universal clamour: the crowd continually increased, and particularly in the *Miller's street*, in all the houses of which, on both sides, rice is pounded and ground. Little stones, sand, and dirt being thrown at us, we made the best of our way out of the suburbs, to get rid of our disagreeable retinue.

"We left the city with its wall on the right, and saw on both sides of the road only ploughed grounds, or great narrow clay fields, covered with rice, &c.....At last we found a burying-place, where the bones of many of our countrymen rest, as the epitaphs shew. This mountain lies on the right as we come from the town, near the road, without any enclosure, like a common. It is said to be half a [Swedish] mile distant from our lodgings....On our return we met three Chinese, who desired money; but their demands not being complied with they attacked us with great stones; I in particular was in danger, being somewhat behind my companions, in quest of plants....We met a Chinese burial. We were then sufficiently protected. There were wooden idols in the procession. First and foremost went two Chinese, with little banners; next were the pipers and other musicians, who sometimes sounded their instruments. Behind these, the idol, a gilt human figure, was carried in a palankin; it was followed by the coffin, which was carried on a pole of bamboo. The mourners had white handkerchiefs about their heads. When they have let the coffin down into the grave, they lay a couple of stones upon it, and besides that, for the subsistence of the dead, and for the reconciliation of the idol, they put rice, fruit, tea, money, &c., by him. At night they likewise perform all sorts of music in the boats, and row up and down the river in them.....

"The Chinese graves are made on the sides of hills, and look like ice-cellars. They are elevated on both sides with stones. Instead of the door, stands a stone, on which the epitaph is hewn in large Chinese characters."

. . . . . .

"I had a mind to have a nearer sight of the Moorish pagoda (*Delubrium Mauritanum*), which is at a good distance from the European graves: for this reason I left the town by the same road we had taken the day before, in company with Mr. Braad, whose attention to all that is curious is well known;

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and two other gentlemen. On the road, a Chinese, covered only with rags, ran after us and desired *kam-sa-a*, or alms. We did not mind him, but went on as fast as the great heat would allow, but he came nearer, and pulled one of us by the coat, and would not leave his hold till he had money given him. We did not know how to act; for though we could have made him depart, we were afraid that by his cries he would bring hundreds of the Chinese, who were every where working in the fields around us; to whom we could not have proved our innocence, since none of us understood the language. When we were in doubt what we should do, another Chinese came and lashed our follower about the legs with a whip, which made him cry out exceedingly, and jump into the rice fields, where he was up to the knees in mud. This man called himself and his comrade officers of the government; he afterwards accompanied us to the pagoda, which lay upon a high mountain, and its inside was somewhat different from that of the Chinese temples. Having observed all the trees that were planted hereabouts, we made haste back. In the hurry we found no other that the trees which have already been mentioned before, except the plantain tree, which was now fully in blossom. . . . .

"Our companions, who joined us without being asked, called themselves government officers, and having reminded us of their rewards, put their whips into their pockets. We desired them to accompany us as far as the factory, where we would pay them; but they refused, and left us."

. . . . . .

"I this day took a journey in a palankin for two *mase* and five *kandarin*, about half a Swedish mile up the country (about three English miles), to see the funeral of the Dutch supercargo Roberts, who died the second of this month, in the 54th year of his age. All the captains and supercargoes were invited to come at two o'clock in the afternoon, and to follow the corpse to the afore-mentioned burying-place. On going thither I saw the following plants, which covered the old walls of the city.....A good way out of town, on the right of the high road, I arrived at the European burying-place, which was on a hill, without any fence, or distinction from the other hills. The inscriptions on the tomb-stones are not all legible, on account of the rubbish lying on them: however, I could see that Swedish captains and supercargoes had died in this country. The corpse which was now to be buried was carried by six Dutch grenadiers. The procession followed in palankins without order. The Chinese merchants who were here present, mourned with white, long, cotton handkerchiefs, which were tied as the ribbands of an order, over their common clothes. This sort of mourning was distributed to all the rest by the young widow of the deceased. She was born at Batavia, and had accompanied her husband hither, but got

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admission into the suburbs of Canton with much difficulty. The people of this country are very singular, looking upon foreign ladies as not much better than contraband goods.

"A black tomb-stone was laid upon the grave, on which an inscription to the memory of the deceased was engraved in great white letters, in Dutch, mixed with some Latin. On this occasion, people of all nations were assembled together."

The burying-place, mentioned in the above extracts, is no longer made use of by Europeans; all those who die at Canton being now taken to Whampoa for burial. Nor is the burying-place easily accessible now; though a few Europeans have contrived to visit it of late years.

The 'palankins' are elsewhere described by Mr. Osbeck:—"Palankins, or Chinese chairs, carried by two half naked Chinese, on the shoulders, without straps, were to be hired out of the city, at the rate of half a piastre."—Speaking also of the city, he says;—"Each gate has a centinel, in order that no European may get in, except under particular circumstances, with the leave of people of note; in this case you are carried into the city, in a covered chair, and thus you do not get a sight of any thing worth notice in the place."

We extract an account of only one more of Mr. Osbeck's perambulations:—

"I had a mind to see the situation of the environs of the suburbs, in that part where I had not yet been; and was forced to go by myself, for want of company. As soon as I had passed the usual trading streets, the boys gathered about me in thousands, throwing sand, stones, and dirt at me; and shouted all together, *Akia, aqué ya, quailo;* and with this music they followed me through the whole town.... As I stopped here, and only gathered now and then a plant, my disagreeable company stopped their noise, especially when I turned to them. Here was no road which carried directly into the country, nor did I venture any farther; but returned whence I came. However, in the afternoon, I went out of town, in a palankin, by this means avoiding my disagreeable forenoon companions. Returning again, I went on foot about the wall of Canton, on the side from the country.

"When we came to the first city-gate, towards the side of the European burying-place, a mandarin, with a whip in his

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hand, joined us, to accompany us about the city. Near this gate was a Chinese inn, where brandy and tea were sold. The people stood by the side of the round-house on the wall, and stared at us; however, we got by without hurt, though not without fear, because we remembered that a person was some time before pelted with stones from this very place. When we approached nearer to the suburbs, we every where, and almost close up to the wall, found houses; they were all full of men, and especially children and youths, who sang their old song, of which they were put in mind by the grown people, if they did not begin it themselves. Yet we likewise found an old reverend man who had more sense than the others, and made his children or grandchildren greet us civilly."

Many of Mr. Osbeck's details are curious.—Both he and Mr. Toreen speak of the windows having small square panes of mother-o'-pearl, instead of "glass or lead." Mr. Toreen says:—"When the rooms cannot get light enough from the doors and open walls, they have windows of mother-of-pearl, for which reason the cathedral church at Goa, on account of such windows, need not be thought one of the wonders of the world." Were it not for this grave assertion, we should have supposed our authors to mean oyster-shells, which are still in common use among the Chinese, as well as the Portuguese at Macao.

"All Europeans," says Mr. Osbeck, "go here, as well as abroad, only in their waistcoats, with a white cotton cap, and a hat over it, carrying a stick in their hands. Coats are only made use of when one European visits another."—Speaking of the Chinese, also, he says: "In winter they frequently put on thirteen or fourteen garments, one above another, or get them lined with furs. Instead of muffs they carry a live quail in their hands." This use of the quail is new to us. The Chinese frequently carry them about, and are very fond of fighting them, but we doubt, if they ever keep them for the sake of warmth.

The well-known fact, that a person falling overboard at Whampoa seldom if ever re-appears, till the third day, when the body usually comes up

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in the same place where it fell, is also mentioned. "The sailor, who some days ago fell from our ship into the river, and had been by the rapid stream carried immediately to the bottom, was now found floating on the water, as commonly happens on the third day."

The pagodas are the most remarkable edifices that are to be seen near Canton; and attract the attention of all who visit the celestial empire. Some have supposed them to be intended for watch-towers, and in confirmation of this opinion, it has been said, that they sometimes have masts projecting above the roofs. But this is an error;—at least, we have not been able to ascertain that the Chinese consider them of any other use, than to keep off evil spirits from the neighboring country;—and what has been supposed to be a mast is, in fact, a part of the building. By the old writers, these pagodas have generally been called *towers*, while by the word *pagoda* temples were designated. Mr. Toreen gives the following description of the exterior of this class of buildings.

"On some high hills there are towers. They have all of them eight sides, are nine stories high [more or less], are almost every where of equal breadth within, have everywhere windows, and terminating in a point. I was told, that in time of war, they were used as watch-towers: they are therefore so dispersed that the given signals can easily be seen from one tower to another. In the villages were less, square towers, three stories high; but the Chinese said, that they were pagodas."

The pagodas in the neighborhood of Canton contain nothing within them; and have often no entrance, except by the windows; but in the more northern part of the country, they are used as temples,* have stairs from one story to another, and contain idols in each story. The temples, vulgarly called Joss-houses, (from a Chinese corruption of the Portuguese word *deos*, god,) are a

* Our remarks, page 167, concerning *meaou* and *tă*, should have been limited to Canton—not being applicable to every part of the country.

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Linnæus," in the study of every branch of natural history, but chiefly botany. All his walks are interrupted with long accounts of the plants he met with; and even from "the hay given to the cow in the factory," he procured "scarce grasses which would adorn the hortus siccus of an European botanist." Articles of commerce, occupations, manufactures, diet, in short, everything he met with, not excepting even the literature and religion of the Chinese, also came under his notice. We think his work well worthy the perusal of all who are desirous of obtaining correct information concerning China; though we cannot say much for the correctness of the Chinese names given in his journal.

1.—Journal *kept during a voyage from Singapore to Siam, and while residing nine months in that country.* By J. T. Pp. 67. Singapore.

2.—A Missionary *Journal kept at Singapore and Siam; from May* 1830, *to January* 1832. By J. Tomlin. Pp. 90. Malacca.

3.—Journal *of a tour through the settlements on the eastern side of the peninsula of Malacca, in* 1828. Printed at Singapore.

The physical character of Siam, and the political, social, commercial, moral, and religious condition of its inhabitants, are very imperfectly known to foreigners. The lines of demarkation which bound this country, and separate it from Camboja, the territory of the Laos or Chans, and the empire of the Burmans, are not well defined; but the situation of the country, occupying as it does an extensive valley, leads us to suppose that it must be very fertile, and rich in natural productions. This supposition is confirmed, by the

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testimony of those who have had opportunity to ascertain its correctness, by personal observation.

This "famous kingdom," according to some published accounts, extends from north to south about ten degrees, and about four degrees, in its greatest breadth, from east to west; and contains a population of four or five millions.

Siam is worthy of much more attention than it has ever yet received from the people of the western world; and there is reason to believe, that those who direct their views to it, for good and noble purposes, will be richly rewarded. Bankok has peculiar advantages; its situation is favorable to commerce. The Meinam, rising far in the rear of the kingdom, opens a channel through which the various productions of an extensive country may find their way to the metropolis; from whence, by the same route, articles from other climes, received in exchange, may go back into the interior, and even to the frontiers of other states. Bankok affords facilities, likewise, for extending wide the knowledge of revealed truth; together with all the improvements in the civil and social relations of life, which are the inseparable accompaniments of that knowledge, whenever and wherever it is allowed to have its legitimate influence on the feelings and actions of men. Natives of Pegu, Burmah, Laos, Camboja, Cochinchina, and from the maritime provinces of China, and also from the islands of the great eastern Archipelago, are found here; and, with but very few restrictions, are allowed to engage in whatsoever occupation they prefer. In religion, also, most perfect freedom is enjoyed, and no pains and penalties are endured, except such as are self-inflicted.

In order that the advantages of commerce be fully secured, and the people raised to that rank in the scale of nations, to which their resources and numbers give them a just title, more information must be sent abroad, and an enterprising

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spirit, that can meet and overcome difficulties, be called into vigorous action. We wish to see these objects attained. We wish to see the Siamese come out of bondage; and the substance and the abilities granted to them, consecrated to the glory of the Creator, and the well-being of his creatures. These are objects worthy of every attention; and with a view to facilitate their achievement, we propose to select for our readers a variety of facts and statements, contained in the documents before us. We must here, however, before proceeding to our task, enter our protest against those declarations,—always the offspring of weak or wicked minds,—that would consign to indiscriminate neglect information the most valuable, simply because it is contained in a "missionary journal." Petty parties, divisions, animosities, backbitings, rivalries, strifes, and such like, are the abomination of the good man; he abjures them; he deprecates them; but never will he refuse to accept and value the truth,—published though it may be by the humblest of his fellow-mortals.

Mr. Medhurst of Batavia was the first Protestant missionary, so far as we know, who ever contemplated a visit to Siam; subsequently Messrs. Tomlin and Gutlzaff engaged to become his fellow-travelers. But Mr. M. being more than once hindered from undertaking the enterprise, the two latter gentlemen, at length, determined to proceed without him. They embarked, August 4th 1828, on board a Chinese junk at Singapore; and after a voyage of sixteen days entered the mouth of the Meinam.

Only three days after their departure, Mr. Medhurst arrived from Batavia. Unable to obtain a passage either to Siam, Camboja or Cochinchina, he resolved to explore the eastern coast of the Malay peninsula; and embarked, August 22d, on board a Chinese prow, carrying about 15 tons, bound for Pahang; from whence he proceeded to Trin-

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gano, Kamman, Patani, and Songora; each of which settlements, he remarks, may contain, on an average several hundred Chinese colonists, with about as many thousands at the mines in the interior;—and altogether the Chinese settlers on the east coast of the peninsula cannot fall short of 15,000; and the Malays may be about 100,000. The cruel character of the Malays is pretty faithfully drawn in the following extract.

"What most disgusts and offends the eye of a stranger in passing through the town of Tringano, is the multitude of deadly weapons which abound among the people. Every man has a creese, sometimes two, and a sword besides; with one, two, and frequently three spears, on his shoulders; so that it is quite burdensome for each man to carry his arms; and the bulk of the people can do no work, having to carry such a load of destructive instruments about with them wherever they go. The consequence is that the men are all idlers, and the women do all the work, both carrying goods to the market, and disposing of them when there. The people being so plentifully armed, quarrels are very frequent among them, and murders not uncommon: immediately a cross word is given, the creese is drawn; if a man tries to escape, the spear is thrown after him, and if that misses, another is ready, and frequently a third, to do the work effectually..... The spears they carry about with them might rather be termed javelins, as they are heavy at the head, and taper to a point at the other end, so that they may be thrown remarkably exact, and seldom fly aside, or miss the mark, but at the distance of ten or twelve paces will pass through the body of any against whom they may be thrown."

Thus armed and trained, it is not at all surprising, that "almost every evening one or another falls a victim" to these deadly weapons, and that "however numerous and glaring these murders may be, no notice whatever is taken of them by the ruling power." We are further informed, that the administration of justice "is lax in every respect;" the thief has only to give back the thing stolen and receive a reprimand; but if he is caught a second time making such depredations, he then loses a hand or foot, which is immediately cut of

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at the joint of the wrist or ankle. "But there is no such thing as flogging, or imprisonment, or working in chains; all which degrading punishments, the high spirit of the Malays would not bear, gladly preferring death in its stead." Such are the men who are to be tamed, and made the peaceful subjects of the Prince of peace.

The character of the Chinese, as portrayed in the journal, agrees pretty well, in its chief characteristics, with what is observable at Canton. Books were, generally, well received; and one man was so pleased with them, that he offered money to increase their circulation; this, says Mr. M., is the first time since my intercourse with this people, that I ever knew a Chinese ready to offer pecuniary assistance. All along the coast, the Chinese, though fewer in numbers than the Malays, are decidedly their superiors in every kind of labor and in commerce. But here, as everywhere else, they are given to the "vile habit" of smoking opium; some lamentable instances of which are noticed in the journal.

Songora is the first Siamese town on this side of the peninsula; it is divided into three parts, in which the Chinese, Siamese, and Malays severally dwell. The trade of Songora is pricipally confined to junks and native vessels, which pass up and down between Siam and Singapore. The Siamese here are easily distinguished by their stiff black hair, which they wear full in front, stroked back and smeared plentifully with oil; the women wear their tuft of hair on the fore part of the head, and are poorly clad. "The countenances of both men and women are, in general, intelligent and interesting, indicating a share of understanding superior to the common class of Malays."

Here we end our brief notice of Mr. Medhurst's journal, the value of which, to the general reader, would have been considerably enhanced, had the author added more concerning the productions of

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the country, and the state of learning among the people. He has done well, we think, in publishing it.

Messrs. Tomlin and Gutzlaff passed *by* this coast, having only now and then a distant view of the main land or islands; which, as they appeared two days before they reached Siam, are thus described:

"At sunset came close to the land we saw ahead at noon; it forms a most singular and picturesque scene on our left. A chain of rocky islands rising up in numerous sharp peaked minarets and blunt turrets, having altogether a most fantastic appearance. On discovering these well known land marks, the men were overjoyed and surprised at finding they were so near home. They, as well as we, have come unexpectedly hither; even our sailing master, the most experienced of all, was not aware of being so far advanced. Soon after first making land, at noon, our course was altered, now steering directly north; and ever since we have been running before a fine breeze, with all sail set, five or six knots an hour. Truly, we have great reason to praise the Lord for all his goodness! The people, as usual, expressed their joy and gratitude by giving a double portion to the gods! But at our evening worship below, we witnessed a more pleasing and triumphant scene. The captain, and several others, joined us in reading the CVI Psalm; G. suddenly rose at the end of this spirited and energetic song of praise, and, with peculiar vehemence of manner, commanded every one to kneel down and praise the God of heaven for his mercies; instantly, as if moved by a sudden and irresistible impulse, one and all were down upon their knees, and G. poured forth a strain of impassioned praise to the Most High, and in the name of all, gave thanks for his preserving and tender mercies to us, during the voyage. It seemed, indeed, as if the mighty Spirit of the Lord was present and moved every heart, so that each one, Christian and idolater, acknowledged his mighty power, and bowed beneath it. They have often been present, on recent occasions, listening attentively and paying a kind of outward respect, but never before heartily joined with us and bent their knees before the Most High God.

"Every thing conspires to fill us with joyous emotions, and exalt our hopes in the Lord. The weather is altered for the better; and this has been one of the most pleasant days we have had for a long while; the night also was bright and lovely. The moon threw off her misty veil and walked in brightness, and the stars glittered in the heavens with peculiar lustre. The path of the moon was strewed with white filmy clouds, here spread out in a thin dappled surface, and there rolled up in delicate fleeces."

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The Meinam empties itself into the gulf of Siam by several mouths, forming a number of small low islands. The east branch affords the best navigable channel; although the bar, composed partly of hard sand and partly of soft clay, has on it only eight or nine feet at low tides; there are seventeen or eighteen feet on it at high water, spring tides.* Bankok is about thirty miles distant from the mouth of the river, "which has a beautiful serpentine course, each sweep about a mile long."

After entering the Meinam, they dropped anchor just within the mouth of the river, where it is, they say, from 1½ to 2 miles wide. The next day they ascended the river three or four miles, and anchored opposite Packnam, "a large straggling village on the right bank." Here there is a wall of apparent fortification, on each side; and on the right, a small circular fort, built in the water, one hundred yards from the shore; these, with some respectable tiled buildings and temples, are white-washed, and have a lively pleasing appearance, not a little heightened by the fresh verdure of jungle and grass. From hence the navigation is safe to Bankok, and, it is said, still higher up the river; and the soundings are regular from six to nine fathoms, mud.*

The following paragraphs, which contain an account of their introduction to Siam, present us with a variety of facts and descriptions, characteristic of the inhabitants of the country.

"An officer, and a party of police, came on board (from Packnam); and the principal of them, a Chinese mandarin, hailed us frankly, and shook us by the hand,—our characters having been previously announced by the captain of the junk. Our skill in medicine was soon put to the test. An old man with a sore leg, and two rheumatics, were among the party. Our medicine chest excited considerable curiosity, and they seemed grateful for what was given them. Most of the party were tall, lively, and good humored, though they ransacked the

* See Horsburgh: also Milburn's Oriental Commerce.

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whole junk in search of opium, and made no scruple of carrying off any little article that pleased them, each choosing according to his own fancy. These little depredations seem quite *lawful*, and therefore no one opposed them.

"We were detained for passes till the following morning. There being, apparently, some demur respecting ourselves, and the governor wishing to see one of us for further satisfaction, G. paid him a visit this morning, and was received with much respect. Excellent tea and fruits were brought out, and while he was invited to take a seat near the *great man*, and conversed freely with him, the rest, including the mandarin officer and the captain of the junk, sat silent at a distance. The servant bowed his knee on approaching the governor. G. parted with him on very friendly terms, apparently quite satisfied with our character and intentions, The governor's house is plain, and the whole village mean and dirty; G. could hardly move along the muddy streets.—Children were seen naked, but loaded with gold and silver ornaments."

The landscape improved as they proceeded up the river, "being adorned with a profusion of temples, gateways, columns and pyramids, glittering in gold." A great variety of trees were seen on the banks of the river. Betel, cocoanuts, plantains, bread fruit, bamboo, acacia, and the cotton tree were abundant, and entwined with a profusion of creepers (parasites). Their approach to Bankok is thus described:—

"Opened the city suddenly at two or three miles distant. In approaching the capital, the scenery and dwellings on each side become more varied and beautiful. A temple somewhat like a village church, standing on the bank, with a few light elegant houses, half shaded by the foliage of trees, has a very rural and lovely appearance. Canals, or small rivers, branch off from the river at intervals, running into the country—each opening a beautiful vista, with its grassy banks, and bamboos waving over the stream. A lively busy scene appears now on the river—hundreds of boats of all sizes moving in every direction.—A long line of junks on the left side, just on entering the city, with a range of Chinese smiths' and carpenters' shops; behind a splendid pagoda, literally blazing in gold, the Romish Episcopal chapel, standing close by, in a rural sequestered station—give variety to the scene. Our crew being now hailed by their friends on hoard another junk ringing a gong, one of our men mounted the poop, and returned a merry salute, which was repeated several times, each responding to the other till we got well into the city."

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Well provided with books and medicines, and mindful of their high calling, no time was lost in applying themselves to their work; and seldom has there been exhibited, in modern times, a more interesting scene than that in which they now became the principal actors. Full well we know what is to be the happy issue of the grand drama. Kings *shall* become the nursing fathers and the protectors of those who turn from lying vanities to the service of the true God. The prospect of a great and speedy change in Siam is very pleasing. The clouds which begin to break away, *may*, indeed, gather again more thick and dark than ever; but such a doom we cannot anticipate,—the signs of the times forbid it. The course of the rising sun is surely upwards; the full orb will soon be above the horizon; storms and tempests may obstruct his beams, but cannot extinguish his glories.

To the details contained in the journal of Mr. Gutzlaff, which has appeared in the preceding numbers, we will here add a few particulars which will help to show the exact condition and progress of the Protestant mission in Siam. The royal family, and high officers of state, have, from the first, shown themselves favorably disposed towards the missionaries, and, though often moved to suspicion, their interest has not abated, but rather increased.

All accounts concur in giving to Siam a very numerous and most degraded priesthood. The number of priests in Bankok alone is estimated to be more than 10,000: of these, 600 belong to one pagoda; and to another, one of the Phra klang's there is attached "an establishment of 80 priests." Among these *creatures*—who "are sometimes called gods," and are "worshiped," but oftener neglected and despised,—a friendly and an inquiring spirit was often manifested. The chief priest of the Phra klang was remarkably attentive and serious in his search after truth.

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Mr. Tomlin supposes there are not less than three or four hundred pagodas in Bankok, one half of which are in ruins. Some of the new ones "glitter and even blaze in gold and brilliant colors; but as they are usually neglected, like the baby-houses of children, when they get tarnished a little, they soon become a mass of ruins." A large royal pagoda, near the king's palace, distinguished for the grandeur, symmetry, and variety of its numerous parts, and the magnificence and chasteness of the architecture, "consists of a large quadrangle, surrounded by buildings, and is entered by two principal gateways, on the north and south sides, in the centre of which stands what may properly be called the pagoda or temple. On the outside are groups of spires, of various altitudes, scattered over a large area, which add greatly to the beauty and diversity of the whole, when viewed at some distance."

Among all classes of people, from the palaces of princes to the meanest hovels, the desire for books was very great. The New Testament has been *translated* into Siamese, by the united labors of Messrs. Tomlin and Gutzlaff; but the only work yet *printed* is a small tract; the applications for this were so numerous, that many were obliged to go away without even a single copy. In the Chinese language, there was a good supply of books; and individuals, sometimes, came a whole day's journey to obtain them. The following extract from a letter, written to the missionaries by Hing Me-twan, shows the feelings with which these books were, in some cases received.

"Felicity! Felicity! . . . Formerly we heard of the God of heaven, but knew not his revelation; but now seeing the holy book, our joy is not surpassed by words;—happiness extreme! happiness extreme! We wholly trust in the God of heaven's merits—we disciples all believe in the doctrines of Jesus Christ and the holy book, but desire the God of heaven to send down illumination; then simple men's happiness! Oh! we cannot describe it—but thrice praise!"

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We marked, as we read the journals, several other passages which we intended to extract. But our limits forbid it. We cannot lay aside the journals, however, without expressing our gratitude to the writer, for the variety of information which he has given to the public. A good deal of interest,—our souls exult at the thought,—is beginning to be felt for the Siamese, both in Europe and America; from both of which countries "embassadors" are about to be sent—not in courtly style, with a message to the king alone—but in lowliness and gentleness, to instruct the ignorant, to preach glad tidings to the poor, and to proclaim to all the acceptable year of the Lord.

From Mr. Abeel, who was with Mr. T. during his second visit to Siam, we have heard nothing since he embarked for Bankok about the middle of last April; but we hope to hear very soon, and to obtain from him and others, who may engage in the mission, much information concerning Siam. On the Budhism of the Siamese, we have a paper now on hand. We intend that it shall appear soon.

MISCELLANIES.

Scarcity in Peking.—The capital of the celestial empire has exhibited some peculiar scenes of distress and lamentations, during the past summer, occasioned, chiefly, by a long continued drought. As early as the 31st of May, an official paper was published by the emperor, lamenting the want of rain on the approach of summer. He had altars for prayer erected, with sufficient ceremony and respect, to sacrifice to the gods of heaven, and to be worthy of his own dignity, as officiating priest;—in which capacity, he had devoutly knocked his head on the ground, and supplicated rain.—But, up to that day, genial showers had not yet fallen. His majesty says, that his "scorching" anxiety continued night and day, and he was, hour after hour, looking earnestly for rain—(but none fell).

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He therefore turned his thoughts upon himself, and his government.—We have not time to give a full translation of his majesty's musings and his ultimate decisions, on this early occasion, and therefore we refer our readers to the original, the substance of which is, that the emperor is conscious of doing his duty, in a merciful manner, towards criminals and accused persons. His own conduct and wishes,—he says, rather proudly,—ought to have induced a sweet harmony between the rain-bearing clouds above, and the parched earth below. However, this has not been the effect. And, therefore, while he leaves the greater and smaller criminals in the other provinces to the course of law, he desires that in the province of the capital, a mitigation of punishment for the convicted, (except in cases of great crimes,) be adopted; that the accused be speedily brought to a just decision; and that imprisoned witnesses be either at once confronted with the opposite parties, or be set at liberty on bail. For he is aware that the prisons of Peking are crammed with suspected persons and witnesses, who are sickening, one after another, and pining in starvation even to death. "I deeply commiserate their condition," says the emperor. Then, he forthwith orders that all smaller offences he immediately disposed of, and the parties liberated. "Thus (he adds,) we may hope for timely, genial, and fructifying showers.—Let the Board of Punishments immediately obey these commands. Respect this."

The principle of this pagan paper seems to be conformable to the petition,—"Forgive us our trespasses as we forgive them that trespass against us." But the emperor, unlike his father Keäking, does not take blame to himself. He throws the guilt on others.

In this and other Chinese pagan state papers, it is admitted that "the Heavens do rule;" that there is a Power above which rewards and punishes. It may be matter of form; or it may be sincere. But it is right in itself. It is said, that of late, in England, the Duke of Wellington's state papers, written for the sovereign, left out, either intentionally or carelessly, all acknowledgment of God, or of Providence; and that the present ministry, in two or three king's speeches, even when pestilence was threatening the land, said not a word by which it could be inferred that government was not a faction of atheists. There were complaints in various quarters; but by latest accounts, the ministry appears to have resumed the forms of theism,—the recognition of a Providence.

The above account was prepared for the press several weeks ago, but was mislaid. We regret this the less, since we are now able to append other accounts of a most interesting character. The drought was severe and of long duration; in consequence of which, the emperor, kings, and princes, fasted and prayed once in seven days, before altars dedicated to the

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gods of heaven, the gods of the earth, of the year, of the land, of the grain, and finally to imperial heaven itself, and also to "imperial earth," with all the saints. His majesty, moreover, sent a king to *Tae-shan*, "the great mountain" in Shantung province, with Tibetian incense matches, to pray for rain in the emperor's stead.

In the province of Pechele, locusts were feared, in consequence of the long drought; and orders were issued by the government to adopt preventive measures.

The emperor himself issued a proclamation inviting plain statements of opinions, and details of abuses. In consequence of this, one of the censors has memorialized on the cruelties and injustice practiced in the supreme court of punishments. Torture, long imprisonment, and the willful implication of innocent persons, are the evils he complains of. He mentions two cases, in which the trials were continued forty days, where the accused had to kneel on chains and undergo other insults and torments. In one of these cases, the accused was proved to be innocent, and in the other the person died in prison.

But the most remarkable document is the prayer of the emperor; the form of which is that of a memorial sent to the emperor of China, by governors of provinces and other statesmen. His majesty, for the personal pronoun, uses the Chinese word *chin*, "a minister" or "servant,"—the same which those employ who write to him. We subjoin a translation of the whole paper.

A Prayer for rain, *written by his Imperial Majesty Taoukwang, and offered up on the 28th day of the sixth month of the 12th year of his reign.*—July 24th, 1832.

"Kneeling, a memorial is hereby presented, to cause affairs to be heard.

"Oh, Alas! Imperial Heaven, were not the world afflicted by extraordinary changes, I would not dare to present extraordinary services. Bnt this year the drought is most unusual. Summer is past, and no rain has fallen. Not only do agriculture and human beings feel the dire calamity: but also beasts and insects, herbs and trees, almost cease to live.

I, the minister of Heaven, am placed over mankind, and am responsible for keeping the world in order, and tranquillizing the people. Although it is now impossible for me to sleep or eat with composure; although I am scorched with grief, and tremble with anxiety; still, after all, no genial and copious showers have been obtained.

"Some days ago, I fasted, and offered rich sacrifices, on the altars of the gods of the land and the grain; and had to be thankful for gathering clouds, and slight showers; but not enough to cause gladness.

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"Looking up, I consider that Heaven's heart is benevolence and love. The sole cause is the daily deeper atrocity of my sins; but little sincerity and little devotion.—Hence I have been unable to move Heaven's heart and bring down abundant blessings.

"Having respectfully searched the records, I find, that, in the 24th year of Keënlung, my imperial grandfather, the high, honorable and pure emperor reverently performed a 'great snow service.' I feel impelled, by ten thousand considerations, to look up and imitate the usage, and with trembling anxiety, rashly assail heaven, examine myself, and consider my errors; looking up, and hoping that I may obtain pardon. I ask myself,—whether in sacrificial services I have been disrespectful? Whether or not pride and prodigality have had a place in my heart, springing up there unobserved? Whether, from the length of time, I have become remiss in attending to the affairs of government; and have been unable to attend to them with that serious diligence, and strenuous effort, which I ought? Whether I have uttered irreverent words, and have deserved reprehension? Whether perfect equity has been attained in conferring rewards or inflicting punishment? Whether in raising mausoleums and laying out gardens, I have distressed the people and wasted property? Whether in the appointment of officers, I have failed to obtain fit persons, and thereby the acts of government have been petty and vexatious to the people? Whether punishments have been unjustly inflicted or not? Whether the oppressed have found no means of appeal? Whether in persecuting heterodox sects, the innocent have not been involved? Whether or not the magistrates have insulted the people, and refused to listen to their affairs? Whether in the successive military operations on the western frontiers, there may have been the horrors of human slaughter, for the sake of imperial rewards? Whether the largesses bestowed on the afflicted southern provinces were properly applied; or the people were left to die in the ditches? Whether the efforts to exterminate or pacify the rebellious mountaineers of Hoonan and Canton, were properly conducted; or whether they led to the inhabitants being trampled on as mire or ashes? —To all these topics, to which my anxieties have been directed, I ought to lay the plumb-line, and strenuously endeavor to correct what is wrong; still recollecting that there may be faults which have not occurred to me in my meditations.

"Prostrate I beg Imperial Heaven, *(Hwang Teën,)* to pardon my ignorance and stupidity: and to grant me self-renovation; for myriads of innocent people are involved by me, a single man. My sins are so numerous, it is difficult to escape from them. Summer is past, and autumn arrived; to wait longer will really be impossible. Knocking head, I pray, Imperial Heaven, to hasten and confer gracious deliverance,—a speedy and divinely beneficial rain; to save the people's lives; and in

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some degree redeem my iniquities. Oh—Alas! Imperial Heaven, observe these things! Oh—Alas! Imperial Heaven, be gracious to them. I am inexpressibly grieved, alarmed, and frightened.—Reverently this memorial is presented."

This is a most singular production. It is one too of great value; it is worth more than scores of quartos and folios of the vain speculations which have been published concerning China. Even allowing that much of the coloring has been given to it for effect merely (which we are slow to admit), still it exhibits an exalted personage in a most interesting and affecting point of view. It is withal a very serious document. As it conducts us to the anti-chambers of the "celestial court," and there shows us the "minister of heaven" scorched with grief, poring over his atrocious sins, and with trembling anxiety, recounting the errors of his public and private life; our sympathy is excited, and we, instinctively, re-echo his lamentation, *Woo hoo!* Oh, Alas!

It exhibits weakness and darkness peculiar to the human mind, while unblessed by the revealed Word and by the Spirit of the only living and true God. It shows, also, very distinctly, if we mistake not, the symptoms of an oppressed and declining empire. We predict nothing. We should rejoice to see "the great Pure dynasty" long stand strong, flourishing in all the glory, peace, tranquillity, and prosperity which it now proudly and falsely arrogates. The welfare of the Chinese empire is the dearest object to our hearts on earth. But our own minds, in accordance we believe with the minds of millions, forbode an approaching change. We cannot deny the evidence of our senses; and we will not, knowingly, conceal the truth. Causes are operating on this nation,—would they did not exist,—which must produce tremendous effects. The state groans; and already convulsions begin to be felt. And oh, should the bands of government be once broken asunder, and this immense mass of population—an ocean of human beings—be thrown into confusion, the scene would be awful. We gladly turn from the contemplation of such a picture.

The emperor's anxieties, occasioned by the long continuance of the drought, are now terminated. By a paper in the Gazette, dated at Peking, July 29th, it is stated,—that after the emperor had fasted, and offered the prayer given above, before the altar dedicated to heaven,—at about 8 o'clock on the same evening, thunder, lightning, and rain were intermingled: the rain falling in sweet and copious showers. The next day, a report came in from the prefect of Shunteën foo* that two inches had fallen: and on successive days, near the imperial domain, a quantity fell equal to four inches. For this manifestation of heavenly compassion, the emperor, in an order published,

* This is the Chinese name of Peking and the department annexed to it.

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expresses his deep devotion and intense gratitude; and the 2d of August is appointed as a day of thanksgiving. Six kings are directed to repair to the altars dedicated (1) to heaven, (2) to earth, (3) to the gods of the land and grain, (4) to the gods of heaven, (5) to the gods of earth, and (6) to the gods of the revolving year.

During the drought and scarcity government sold grain at reduced prices. But there were dealers, who employed poor old men and women to go and get the cheap good grain, for the said dealers to hoard up, to be resold when the price should be still higher.

The precise idea, which his imperial majesty attaches to the words "imperial heaven," we will not stay here to determine. It is manifest, however, that such a variety of objects of adoration cannot be acceptable to HIM who has declared,—"*Thou shalt have no other gods before me.*" Jehovah is not a man that he should lie;—he will not give his glory to another. The conduct of the emperor in praying, fasting, and self examination, ought to reprove the sluggish Christian. But we shall do exceedingly wrong, if we attempt to excuse such abominable idolatry, and to throw the mantle of charity over that which God abhors.

It is a very remarkable circumstance, connected with the drought, that none of the priests of Taou and Budha were *ordered* to pray as they usually have been heretofore on similar occasions. This single fact shows in how low estimation *they* are held by the emperor.

STATE OF CHINA.—Chincho, one of the imperial historiographers, has memorialized the emperor on the state of the civilians throughout the country, and has requested his majesty to issue his corrective injunctions to them. The emperor approves of the suggestion, and has published the following document accompanied by an order to make it known "inside and outside,"—i. e., both at court, and throughout all the provinces.

"It has always been the case that tares, if not weeded out, injure the good grain; and the most noxious tares among the people are vagabond associations. Did local magistrates, as soon as they saw or heard of such unions being formed, set faithfully to work to prosecute, they might put an end to them root and branch.

"Of late degenerate magistrates not only will not prosecute, but will go so far in many ways, as to screen offenders. And governors of provinces, lieut.-governors &c., as soon as they find, that the appellation 'vagabond association' is applicable to accused parties, forthwith endeavor to melt down the case and unstring the bow. By this procedure they give confidence and a stepping stone to the banditti. Just as in the

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case of *Chaou*, the golden dragon, where a rebel gang of about six or seven thousand men was formed? Were none of these members of vagabond associations? Yet the local magistrates would say nothing more than that the vagabond highlanders were creating a disturbance; and so they hoped luckily to escape the guilt of a neglect of duty. This is a specimen of the provinces generally.

"Hereafter, governors and lieut.-governors must make a point of strictly enjoining all subordinates, to be assiduous in searching for and finding out vagabond associations; and when discovered, let them most rigorously apprehend the offenders, and permit no denial or excuse. Thus eradicating the tares they will tranquillize the good; and vagabond associations will of themselves be discontinued.

"Of late the appeals to Peking have mostly been cases of banditti issuing from hills and retired places in crowds, beating, and murdering people. Of the power of these, the local magistrates are afraid, and dare not seize the offenders. Murderers escape for years, and at last appeals are made to Peking. But the end of government, in appointing a magistracy, is to persecute the bad and give repose to the good. Whereas when offenders escape the net of the law, and no vengeance is taken on criminals, ignorant people get accustomed to see such things, and the idea arises in their minds, that violence is better than quietness, and so one or two desperadoes lay plots, and easily induce hundreds and thousands to unite and perpetrate the greatest enormities.

"It is hereby ordered that all governors and lieut.-governors give strict orders to all subordinate officers, that all murderous banditti must be seized and severely punished. The notion of converting great affairs into little ones must not be indulged," &c., &c.

The effect of this and similar manifestoes is very trifling. After a few days of noise and bustle, things return again to their old course.

To the Editor of the Chinese Repository.

Sir,—If you deem the following thoughts suitable for insertion in your new publication, you will oblige me by giving them a place in the Repository.

Your's, &c.

Z.

An appeal to Foreign Christians in China.—Those of us who profess Christianity in China, are as a mere drop in the ocean compared with the native population, who are either ignorant of the gospel or opposed to it, throughout this large empire. But they and we are equally accountable to the great Judge of all,—the Lord Jesus Christ; for they and we "*must all appear before the judgment seat of Christ.*" It is not my

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intention, at present, to enter into a consideration of the question concerning the state of the idolatrous heathen. My wish is to call the attention of Christians—those who avow themselves to be the disciples or followers of the Lord Jesus Christ, to their own religious condition, character, and appearance, in China.

Of national or established churches, we have individuals belonging to a great variety; and we have some who have been educated without the pale of government churches. We have Christians of the Lutheran church, and of the Greek church; of the English and Scotch churches; of the Dutch Reformed, and of the Russian church. From America, also, we have Christians of several denominations;—Episcopalian, Presbyterian, Congregational, and some others. But amidst all this external and geographical diversity, we have an internal, and, where it is felt, a very powerful centre of unity, *viz.* sincere devotedness to the principles taught, and the practice enjoined, by our divine Master, the Lord Jesus Christ. Now amidst all the varieties of nation and communion, among the followers of Jesus, there are in the sight of God—I firmly believe it—only two classes, the righteous and the wicked;—those who love the Saviour, and those who do not. Common sense indicates that those who are attached to the blessed Saviour, though of different nations, or states, or other geographical divisions,—though of different national, particular, or local churches, should in China rally round the same standard, and avow their principles—"Glory to God in the highest, and on earth, peace and goodwill to men."

But those, who, though avowed followers of Jesus yet doubt his character, question his principles, or disobey his precepts, will of course form another class, it may be a majority,—I say it with sincere grief, fearing it may be true. But shall the majority, in such a case, silence, and, to all practical purposes, annihilate the minority of obedient disciples? It ought not so to be! I humbly, but earnestly adjure all who "love our Lord Jesus Christ in sincerity," to show more zealously than they ever yet have done, their attachment to each other for the Saviour's sake; and, I might add, for their own sake—for the sake of their own salvation, and for the salvation of the heathen around them.

Religion is the chief concern
Of mortals here below;
May we its great importance learn,
Its sov'reign virtue know!

More needful this, than glitt'ring wealth,
Or aught the world bestows;
Nor reputation, food, or health,
Can give us such repose.

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RELIGIOUS INTELLIGENCE.

INDIAN ARCHIPELAGO.—Closer union among the disciples of Christ, stronger love to the Saviour and to the brethren, and more self-denial and self-consecration, than the world has ever yet witnessed, are to be, we conceive, among the first and the happiest effects of the present system of missionary operations. Union and love, especially, will be greatly promoted by a better and more intimate acquaintance among the members of the great Christian family—the church of God.

The following letter, from a missionary of the Netherlands' Society, addressed to the Editor of the Chinese Repository, will, we hope, by promoting a better knowledge of, excite a deeper interest, in the missions of that society.

DEAR SIR;—It affords me great pleasure to give you some outlines of the missions, under the direction of the Netherlands' Missionary Society, in the Indian Archipelago. Their first missionaries sent to those parts were Messrs. Kam, Bruckner and Supper. The two former are still alive; Mr. Bruckner has gone over to the Baptist missionary society. The principal station was begun at Amboyna, a most delightful island, with a numerous population, who were partially Christians. The stations at Samarang and Batavia were only temporary, and have long ago been relinquished.

As the Dutch government were very anxious to promote the spread of Christianity in the Molucca islands, new laborers came out and were stationed on Booroo, Ceram, Banda, and Ternate. At all these islands there were then a few Christians, the number of which, since the arrival of the missionaries, has considerably increased.

A Mr. Le Brun, an excellent young man, was stationed at Timor, and gained by his unwearied labors many hearts for the Saviour. He extended his exertions to the neighboring islands, Rotty and Letty. As the Lord blessed his exertions, the society established new stations upon some of the neighboring islands; among which Letty and Moa are the most prominent.

Mr. Hellendoorn, the missionary at Menado, on the northeast coast of the island of Celebes, has, lately, been very successful in the establishment of schools, and in increasing the number of converts; in consequence of which, the society has sent an additional number of laborers, to strengthen and extend the mission in that quarter. The society has, likewise, a station at Rhio, and intends to establish another on Sumatra.

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There are several thousand Christians at the Molucca stations. Schools have lately been opened, churches established, and chapels built. Though a great part of the converts are only nominal Christians, there are many amongst them, who adore their Saviour in spirit and in truth. The difficulties of spreading Christianity on these islands are, perhaps, as great if not greater than on the islands of the Pacific ocean. Some of the tribes, and among them the Alfoors, are fully as savage as the inhabitants of New-California. Nevertheless, Christian congregations exist amongst them, and schools also have long since been established.

At a future time, I hope to give you a more particular account, while I remain, &c.

Mr. Wolff's *proposed visit to China.*—The Calcutta Courier announces the arrival at Simla, the late residence of the governor-general of India, of Wolff, the converted German Jew; who proposes entering China, by way of Tibet, in search of the descendants of Israel. He has forced his way, in a very extraordinary manner, overland, to his present station; and,—unless he be cut off by a natural death, under great privations,—or by a violent one by the hands of his fellow-men,—his appearance in Canton is by no means impossible.

Siberia.—From an address of the Rev. William Swan, before the London Missionary Society, we learn, that the Scriptures are now translated into the Mongolian language.—which is "spoken and read (for the books in that language are numerous) from the shores of the Baikal to the gates of Peking."

Mr. Swan has spent about fourteen years in Siberia, associated with Messrs. Yuille and Stallybrass. They have three stations *viz.* Selinginsk, Khodon, and Ona; where they preach the word, and are instructing a small number of youths.

A century ago, Mr. Swan says, there was not, in those parts of Siberia where he has been for several years, one priest, properly so called, and not one heathen temple; but *now* there are nearly twenty temples, to which are attached 4000 priests of Budha.

Port of Canton. The American Seamen's Friend Society, as we learn by their 'Magazine,' have resolved to extend their operations; and have appointed three gentlemen to chaplaincies in foreign ports; *viz.* Rev. John Diell, to the port of Honolulu, Oahu; Rev. F. S. Mines, to the port of Marseilles; and the Rev. Edwin Stevens, to the port of Canton. Mr. Stevens embarked at Philadelphia, on board the ship Morrison, about the last of June, and arrived in China on the 24th instant, after a voyage of 119 days. The ships at Whampoa now are

Brit. 25; Seamen about 1700;
Amer. 15; Seamen about 240;
Neth. 2; Seamen about 50;

There are also at Lintin, the common anchorage for ships arriving on the coast of Canton, about 20 ships, and 900 seamen.

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LITERARY NOTICE.

San tsze ko, suh keae, "*Songs of three characters, with colloquial explanations,*" *or the Sacred Edict in rhyme.* 16*mo.* 38 *leaves.* 1816.

This little book was composed and printed under the reign of the late emperor Keäking. The edition before us was prepared,—in imitation of the celebrated school book, called the *San tsze King*, or "Trimetrical Classic,"—by Le Laechang, magistrate of the mountaineer district of Leënshan, in Canton province; and was chiefly intended for the use of the *Yaou* tribes under his jurisdiction.

The *Shing Yu*, or Sacred Edict,—the foundation of the little book before us,—has obtained considerable note among European sinologues, from the able translation given of it by the late Dr. Milne of Malacca. That work is divided into sixteen sections, containing sixteen maxims of the emperor Kanghe, followed by amplifications by the emperor Yungching, and colloquial paraphrases by *Wang Yewpo*, a high officer of state.—The 'Sacred Edict in rhyme,' is in like manner divided into sixteen sections. Each section is headed by one of Kanghe's maxims, and consists of twelve stanzas or verses, of twelve characters, or four lines, each. The subject matter of these verses is chiefly taken from the paraphrase of *Wang Yewpo;* but each line consisting of but three characters the conciseness of the style often renders it almost unintelligible, without the aid of the colloquial explanation which follows each verse. This latter is written in a plain and easy style,—and generally shows very clearly the meaning of the text.

As a specimen of the work, we subjoin a translation of the first section. To make the meaning clear, it has been requisite to weave parts of the explanation into the text. But, though not closely literal, no Chinese idea has been sacrificed, nor any English one introduced, to render the translation *readable.* The Chinese begins thus.

Tun heaou te, e chung jin lun.

Mëen hwae paou,
Peih san neën;
Foo moo gan
Tang haou Teen.
&c. &c. &c.

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"*Be regardful of the filial and fraternal duties, in order to give importance to the human relations.*"

The parents' tender care can be dispensed,
Not till three anxious years their child they 've nursed;
A father's watchful toil, a mother's love—
E'en with high Heaven equality demand.

Let, then, the son his parents' board provide
With meat nutritious,—and from winter's cold,
With warmest silk their feeble frames defend;
Nor with their downward years his efforts cease.

When walking, let his arm their steps support;
When sitting, let him in attendance wait.
With tender care let him their comfort seek;
With fond affection all their wishes meet.

When pain and sickness do their strength impair,
Be all his fears and all his love aroused;—
Let him with quicken'd steps best medicine seek;
And the most skilled physicians' care invite.

And when, at length, the great event * doth come,
Be shroud and coffin carefully prepared.
Yea, throughout life, by offerings and prayer,
Be parents present to his rev'rent thoughts.

Ye children, who this Sacred Edict hear,
Obey its mandates, and your steps direct
Tow'rds duty's paths;—for whose doth not thus,
How is he worthy of the name of man?

The senior brother first, the junior next,
Such is the order in which men are born;
Let then the junior, with sincere respect,
Obey the sage's rule,—the lower station keep.

Let him, in walking, to the elder yield,
At festive boards, to th' elder give first place:
Whether at home he stay, or walk abroad,
Ne'er let him treat the elder with neglect.

Should some slight cause occasion angry strife,
Let each recal his thoughts once and again;
Nor act till ev'ry point he thrice hath turned;
Remembering whence they both at first have sprung.

* This expression is used emphatically for a parent's decease, which "is the greatest event of a man's life."

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Though, like two twigs which from one stem diverge,
Their growth perhaps doth tend tow'rd different points;
Yet search unto the roof, they still are joined;
One sap pervades the twigs,—one blood the brothers' veins.

In boyish sports, how often have they joined!
Or played together round their parents' knee!
And now, when old, shall love quick turn to hate,
While but few days are left them yet to love?

Hear, then, this Sacred Edict and obey,
Leave ev'ry unkind thought; what's past forget;
While singing of fraternal union's joys,
Remember that there 's pleasure yet behind.

JOURNAL OF OCCURRENCES.

The Rebellion of the Yaou-jin and their Chinese associates is at an end. Two or three hundred boats, it is said, have gone to Leënchow to bring back the troops; and the imperial commissioners, Hengan and Hoo-sung-ih, have returned to Peking, with additional honors.

Hengan, who is said to have more influence with "the one man who rules the world," than any other courtier, has reported to his majesty a long series of victories in daily skirmishes with the rebels; stating, also, that more than one half of the mountain tribes have begged to be allowed to surrender, and to give up their leaders and their arms.

It is stated that Hengan and his colleague ordered the judge *Yang Chinlin*, to send forth among the mountaineers, a proclamation, that imperial legates had arrived; that troops were gathering like stormy clouds; and that, from all the provinces, large levies of veteran troops were pouring in, and would certainly, in the event of further resistance, wash like a deluge the whole population from the face of the earth;—or, to change the figure, would burn them up, indiscriminately—good and bad—whether precious gems or common stones, &c., &c.

The judge addressed the people like a friend, calling upon them to save themselves. The commissioners feigned perfect ignorance of the whole; and while the highlanders were treating, the imperialists were plotting and straining every nerve to effect their destruction.

The commissioners state, that their endeavor had been, in obedience to an imperial order, to scatter auxiliaries, and soothe principals,—to divide and conquer. The immense army of the manifesto, gathering like clouds from all the provinces, and covering the heavens with darkness, consisted of 3000 men ordered from Hookwang!

Hengan says, many of the tribes submitted even on the terms he proposed, *viz.* the Mantchou tonsure, together with depriving the ears of the rings commonly worn by the mountaineers. At the date of the memorial, from which we have collected these statements, Hengan supposed "ten days would be sufficient to shut up the affair, and close further proceedings." So it has proved.

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On the 15th instant, the imperial commissioners received a dispatch from the emperor, approving of their proceedings, but degrading governor Le. Peacock's feathers, rings, &c., in profusion, have been sent down for the meritorious; among whom we observe the name of Ko Tse-tsin, who was lately at Macao, as the "Casa branca Mandarine,"—the hae-fang tungche, or guardian of the coast. This little man, is by descent, one of the Yaou-jin, lately in rebellion; and governor Le sent him up, expressly to do the needful. His death had been reported, but the report now appears to have been untrue.

Two legal judges, Yang and King, sent up to the highlands, have so acted that their merits and demerits *balanced* each other; therefore the commissionerr requested that they might be passed over.

Thus the war has ended, as almost all wars do—in Europe. all parties (excepting a few slain, degraded, &c.,) returning to the state they were in before the war. The mountaineers have agreed to stay at home, and the imperialists have agreed not to go among the hills to extirpate them.

Governor Le, immediately after his disgrace, having delivered up to Heegan the seals of office, set out on his journey to Peking; where on his arrival, he is to be put on trial before the Hing Poo, or Tribunal of Punishments. His family left Canton for their home in *Keängse*, on the 15th instant.

The Village Tyrant.—A case which has lately excited considerable attention, and been matter of much talk in Canton, is that of Yĕ Mungche, a Peking officer, who, by his pride and profligacy, has brought himself to an untimely end. On the 27th of the 4th moon, the fooyuen Choo sat in person on his trial, and sentence of death has been passed on him, but has not yet received the imperial sanction.

Yĕ Mungche (or, as the first syllable of his name signifies, Leaf,) is now in the 44th year of his age. In his youth he was a good scholar, and rapidly rose to the highest degree of literary rank. The first and most honorable scene of literary combat, in China, takes place at Peking, in the presence of the emperor. There Leaf succeeded, and was forthwith appointed to a respectable place in the Board of Revenue; in which situation he remained some years at the capital. Two or three years ago, his mother died; and he, being thereby incapacitated, by law, from holding office for three years, returned to his native village in Tungkwan district, accompanied by a Peking servant, whom he brought with him.

Leaf, a clever man, and a treasury secretary from Peking, was a person greatly esteemed and feared in his native village. But he carried his acts of injustice in raising money by intimidation, and his acts of profligacy, on the persons of wives, daughters, and nuns, to such an extreme degree, that scores of accusers have appeared at Canton against him. His maltreatment of others to gratify his vicious propensities has caused upwards of ten suicides. We have the native details before us, but we decline entering into them minutely. The tyrant Leaf was a terror to all the neighborhood. The police-men were afraid to attack him. But an old friend of his, the Pwanyu magistrate, succeeded in betraying him. The magistrate and he were sworn brothers, that is, they had, in Chinese-phrase, "exchanged cards." This magistrate went and paid his old friend a cordial visit, and said, "Brother Leaf, there are various charges against you at Canton; go with me, and let us set them to rights." Leaf immediately consented, but as soon as the worshipful magistrate had brought his friend to Canton, he sent a posse of special thief catchers from the fooyuen's office, who speedily took him into safe custody.

The Kwangchow foo magistrate, who sat on the trial, was also an old friend of Leaf's.—Leaf denied, positively, every charge, and the magistrate was unwilling to torture him. He therefore said, "Brother Leaf, I wish you would confess, for it will disgrace our whole caste to subject you to the torture." But the prisoner was obstinate. So the magistrate took his Peking servant, who, having been constantly attached to his person, knew all his wicked ways, and tortured him, till he made a most ample confession of the criminal acts of his beloved master.

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Leaf was found guilty, and is now in common jail, awaiting the imperial confirmation of the sentence passed upon him. It is said that the fooyuen and judge of Canton have been intent on putting him to death; but the Board in Peking has written a letter to Choo, requesting him "to punish lightly." This has enraged the fooyuen so much, that he has written to the emperor, requesting leave to retire from his majesty's service, on the plea of old age and sickness. Whether his resignation will be accepted or not remains to be seen.

THE MARCH OF ENTERPRISE.—The other day a local magistrate reported for the fire-men of Canton, that *one* house having taken fire, it was *burnt* and *four* houses around it were *pulled down*, to prevent the flames spreading. The method was effectual, though the sacrifice was great. For this mode of operation, though in the present instance, judging after the fact, it seemed carried to an extreme, the Chinese are we believe, wholly indebted to Europeans. Formerly, the Chinese would not pull down their houses to stop the progress of fire; but they readily do so now, old custom notwithstanding.

DEATH CAUSED BY WHIPPING.—In Szechuen an officer of government has been dismissed the service and brought to trial for having caused the death of one of his attendants, by subjecting him, on two successive occasions, to the infliction of one hundred blows on the back. The man was accused of appropriating part of the price of a coffin; and of speaking impertinently to the magistrate. There was an endeavor to show that *opium smoking* caused his death, but the proof was deficient. No justice could be obtained in the province, till an appeal was made to Peking.

A THOUSAND NAMES OF BUDHA.—Some persons at Peking, and among them a Tartar soldier, have been convicted of forming a sect, whose distinguishing feature was the reciting a thousand names of Budha, and collecting money. The proceedings are pronounced worthy of the most intense detestation. Some of the leaders have been capitally punished, and the general to whose division the soldier belonged, has requested a court martial on his conduct, for not discovering the affair sooner.

PIRATES. A yushe, or censor, has reported to the emperor, respecting the lengths to which piracy is carried, all along the coast of Canton. "According to the yushe," says his majesty, "the piratical banditti have the boldness and audacity to dig up graves, and plunder the clothes of the dead; yea, even to carry away the coffins and publicly in the face of day, to extort ransoms for them. This is the case throughout the province, but particularly near the provincial city, and in the districts subordinate to the capital;—What are the local officers attending to?—Why do they sit like wooden idols; and suffer such bold-faced unfearing wickedness? Let Le and Choo command severely all their subordinates, to exert themselves sincerely and bring to strict punishment every pirate that exists, till not one is left to slip out of the net. Thus shall cruelty be eradicated, and the spirit of perverseness be torn up."

Postscript.—It has just been officially announced, that his excellency Loo, our new governor, will set out from Leënchow on the 1st of November, on his way hither. The anchäsze or judge Yang, and the Kwängheë, or commandant of the town militia, King, will precede him a few days.

Yesterday, October 30th, at about 2½ P. M., a fire broke out, and burned with great violence, in part of the western suburbs of the city, called *Sha-meen*. Being almost entirely confined to wooden houses and mat sheds (occupied by gamblers and public women), and to small boats closely crowded together, the fire spread rapidly, and in the course of two hours consumed several streets or lines of houses, besides a large number of boats. We are at present wholly unprovided with details, but cannot doubt that the extent of loss has been very great.

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THE

CHINESE REPOSITORY.

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REVIEW.

MEMOIRS AND REMARKS, *geographical, historical, topographical, physical, natural, astronomical, mechanical, military, mercantile, political, and ecclesiastical, made in above ten years' travels through the Empire of China.* BY LEWIS LE COMTE, *jesuit; confessor to the duchess of Burgundy, and one of the French king's mathematicians. A new translation from the best Paris edition.* 1 Vol. pp. 536. London. MDCCXXXVII.

TIME is not the destroyer of truth. Some parts of Le Comte's book are of little value now,—as they were, indeed, when he wrote them,—being nothing more than complimentary addresses to ministers of state, and to lords and ladies of rank, to whom he 'communicated himself,' in a series of letters, which constitute the work before us: other parts of it, such for example, as that which contains a division of the empire into "fifteen provinces," are not applicable to the present condition of the country: much of the work, however, is exact narration of what now exists; and the period of almost a century and a half, since which time it was composed, has taken nothing from many of its most beautiful and correct descriptions of persons, places, and things which belong to the

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celestial empire. The task which the "learned jesuit" undertook, in giving an account of the "new world," was arduous, and required no ordinary qualifications; in reference to it, his preface contains excellent remarks, some of which we quote, that the reader may judge if time has blunted their point.

"The business of writing voyages is not altogether so light a task as most are apt to fancy; it requires not only wit and judgment, to manage it successfully, but likewise sincerity, exactness, and a simple insinuating style; and learning besides,—for as a painter, to be a master in his art, ought to know the propriety and force of all sorts of colors, so whoever undertakes a description of the people, arts, and sciences, and religions of the new world, must have a large stock of knowledge, and, in a manner, an universal genius. That is not all neither; he must have been an eye-witness of most of the actions and things he reports, he must be skilled in the customs and language of the inhabitants, he must have corresponded with those of the best fashion among them, and been frequently in conversation with their principal officers; in a word, to enable him to speak with certainty and assurance of the riches, beauty, and strength of an empire, he must have taken an actual survey of the multitude of its subjects, the number and situation of the cities, the extent of its provinces, and all the remarkable rarities in the country. I confess, indeed, this is something more laborious and expensive than to frequent the company of the virtuosi at home, or supinely tumble over the history of the world by the fire-side; and yet, after so much fatigue, travelers of all men are the least esteemed upon the force of their writings.

"There is a set of idle people that amuse themselves with what passes daily before their eyes, and are little affected with news from remote parts of the globe. 'Tis grown a maxim with others to

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reject all foreign stories for fables; these value themselves upon their incredulity, and are such strict friends to truth, that they never acknowledge any. Another sort, again, throw away a book of this kind for a miracle, or some extraordinary accident, anything out of the way (beyond their common prejudices), that they find in it, as though nature, having exhausted all her treasures upon our portion of the earth, could produce nothing uncommon elsewhere; or as though God's power were more limited in the new eastern churches than among us.

"And some there are, that run directly counter to these, who inquire after nothing but wonders, satisfied only with what raises their admiration; they think all that's natural flat and insipid, and if they are not roused up with astonishing adventures, and continual prodigies, drop asleep over the best penned relation: now to humor such creatures, one had need to cast the world into a new figure, and give mankind other shapes."

Few individuals ever enjoyed better opportunities of acquaintance with China than Le Comte. It having been his "business to run over all China," where, from province to province, and from city to city, in the course of five years he traveled above two thousand leagues, he was an eye-witness of almost all the scenes he describes. Besides, his extensive learning and erudition give him additional claim to be admitted as a competent witness in regard to the affairs of which he treats. Our object, in taking up this work is not either to extol it, or to rate its author, or the community to which he belongs; but to select from it such narrations, and accompany them with such remarks, as shall serve to illustrate the present condition of the country and its inhabitants.

Le Comte and five other jesuits left France for China, early in the year 1685. They were all sent out by the command of the king, and in the

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character of his majesty's mathematicians, that, by teaching these sciences, they might take occasion to promote the gospel. They sailed in the same ship with F. Chaumont, who was sent by his majesty, on an extraordinary embassy, to the court of Siam. Arriving there, four of their number immediately took ship for Macao, one returned to France, for "a recruit of missionaries and mathematicians" for Siam, and the other, our author, took up his abode "in a convent of talapoins;" but when his friends, who had sailed for Macao, and had been shipwrecked, returned to re-embark, he resolved to quit the convent, and to go on to China with them. Accordingly, on the 17th of June, 1687, they all sailed for Ningpo, "on board a small Chinese vessel."

Nearly everything connected with their voyage, the rude junk, the narrow cabin, disorder among the sailors, idolatry, &c., was exactly like what was observed a hundred and forty-four years afterwards, as described in the journal we have already published. There is a notable difference, however, in two particulars;—in the first case, no *opium scenes* were exhibited; and in the latter, no attempts were made to work miracles. Le Comte speaks of the "Typhon, than which nothing is more terrible in the seas of China and Japan;" and also of the frightful appearance of an "infinite number of rocks and desert islands. through which they were obliged to pass;" and of channels "so narrow, as not to exceed ten paces in breadth," and of "a pretty wide bay, in which the Chinese observe a profound silence, for fear of disturbing a neighboring dragon." As our author has not given us the names of these places, we are unable to determine their exact situation; it is certain, however, that they are north of Canton, and are, perhaps, the identical places which the Arabians called the gates of China;—if so, their *Canfu is not Canton*, as has been generally supposed.

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We shall have occasion to refer to and remark on this subject at another time.

One hundred and six years before the arrival of Le Comte and his coadjutors, "the missionaries of the society of *Jesus* had carried the light of the Christian faith into China;" and only two years had elapsed, since Kanghe had thrown open the ports of his empire to all commercial nations, and permitted the exercise of a *free trade* to his own vassals;* besides, Père Verbiest, president of the Tribunal of Mathematics, and the friend and tutor of the autocrat, had obtained from his majesty permission for the five new missionaries to enter the country; but nowithstanding all these considerations, and the fact also that Louis the fourteenth, in his "zeal for the propagation of the faith, not only honored these fathers with the title of his mathematicians, but "gratified" them with settled salaries and magnificent presents, yet still Le Comte and his companions had no small difficulty in gaining admission into the land of the "infidels." We will give his own narration of this matter.

"It was with transporting joy we reached that land, in which we had, during so many years, ardently desired to preach the gospel. The sight of it inspired us with an unusual zeal, and the joy of viewing that happy soil, which so many good men had consecrated by their labors, we thought an ample amends for ours.

"However, it was not so easy to enter, though we were so near the city (of Ningpo). China is a very ceremonious country, wherein all strangers, but especially the French, have occasion for a good stock of patience. The captain of our vessel thought fit to conceal us, and on our arrival, we were let down into the hold, where the heat, which increased the nearer we approached the land, and several other inconveniences, rendered our condition almost insupportable. But, in spite of all precaution, we were discovered; and an officer of the customs spied us, and, having taken an account of the ship's cargo, set a man in her, and withdrew to inform his master. This mandarin, who holds his commission immediately from court,

* See Contribution to an Historical Sketch of the Portuguese settlements in China. By A. L. *Knt.*

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and is, therefore much respected, ordered us to be brought before him, whom we found in a large hall, assisted by his assessors, and other inferior officers; we were waited on thither by a multitude of people, who are there more curious of seeing an European, than we should be here of viewing a Chinese.

"No sooner were we entered, but we were admonished to kneel, and bow our heads nine times to the ground, that being the custom in those parts of doing obeisance to the prime mandarin, who, in that quality, represents the emperor's person. His countenance was very severe, bearing a gravity that challenged veneration, and a dread, which increased at the sight of his executioners, who, like Roman lictors, attended with chains and great sticks, in a readiness to bind and cudgel whom his mandarinship pleased."

After a good deal of delay and vexation, caused by the commissioner of customs, and 'the viceroy, who bore as great a love to their money as he did hatred to their belief,' they were at length, with their "several bales of books, images, and mathematical instruments," on their way to Peking, where they arrived on the 8th of February, 1688. They were scarcely in sight of the capital, when they received the news of father Verbiest's death; and on entering the city they found the court in mourning for the empress dowager. When twenty-seven days were passed, during which the laws obliged the emperor to a "close mourning," he immediately sent a messenger to welcome the strangers; and arrangements were soon made for an introduction to his majesty, which Le Comte thus describes:

"After a quarter of an hour's walk, (through the outer courts of the palace,) we at length, came to the emperor's apartment. The entrance was not very splendid, but the antichamber was adorned with sculptures, gildings, and marble, whose neatness and workmanship were more valuable than the richness of the stuff. As for the presence-chamber, the second mourning not being over, it was still disrobed of all its ornaments, and could boast of none but the sovereign's person, who sat after the Tartar's custom, on a table or sopha raised three feet from the ground, and covered with a plain white carpet, which took up the whole breadth of the room. There lay by him some books, ink, and pencils; he was clothed with

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a black satin vest, furred with sable; and a row of young eunuchs plainly habited, and unarmed, stood on each hand close legged, and with their arms extended downward along their sides; which is looked upon there as the most respectful posture.

"In that state, the most modest that even a private man could have appeared in, did he choose to be seen by us, desiring we should observe his dutifulness to the empress his departed mother, and the grief he conceived at her death, rather than the state and grandeur he is usually attended with.

"Being come to the door, we hastened with no little speed (for such is the custom), till we came to the end of the chamber opposite to the emperor. Then all abreast we stood some time, in the same posture the eunuchs were in. Next we fell on our knees, and having joined our hands, and lifted them up to our heads, so that our arms and elbows were at the same height, we bowed thrice to the ground, and then stood again as before. The same prostration was repeated a second time, and again a third, when we were ordered to come forward, and kneel before his majesty.

"The gracious prince, whose condescension I cannot enough admire, having inquired of us of the grandeur and present state of France, the length and dangers of our voyage, and the manner of our treatment by the mandarins: *Well*, said he, *see if I can add any new favor to those I have already conferred upon you? Is there anything you would desire of me? You may freely ask it.* We returned him humble thanks, and begged he would permit us, as a token of our sincere gratitude, to lift up each day of our lives our hands to heaven, to procure to his royal person, and to his empire, the blessing of the true God, who alone can make princes truly happy. He seemed well pleased with our answer, and permitted us to withdraw, which is performed, without any ceremony. The great respect and dread, which the presence of the most potent monarch in Asia inspired us with, did not yet awe us so far, but that we took a full view of his person. Indeed, lest our too great freedom herein should prove a crime, (for in what concerns the emperor of China, the least mistake is such,) we had first obtained his leave.

"He was something above the middle stature, more corpulent than what in Europe we reckon handsome; yet somewhat more slender than a Chinese would wish to be; full visaged, disfigured with the small pox, had a broad forehead, little eyes, and a small nose after the Chinese fashion; his mouth was well made, and the lower part of his face very agreeable. In fine, though he bears no great majesty in his looks, yet they show abundance of good nature, and his ways and actions have something of the prince in them, and show him to be such."

Arrangements had already been made, with the consent and approbation of the emperor, that two

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of the five new missionaries should stay at court, while the other three should go into the country. Le Comte was among the latter number, which gave him the opportunity of traveling six thousand miles, "up and down, through almost all the provinces." One cannot imagine, he says, what care the Chinese take to make their roads convenient; their posts are as well regulated for the conveyance of [official] letters, and you may travel as safely, as in Europe. All this, doubtless, was true in the time of Kanghe, but must now be received with some limitation.

Towns and cities have their determinate figure; they "ought" all to be square as far as the ground on which they are built will allow, so that the gates on the four sides may answer to the cardinal points, north, south, east, and west. They "are (by old custom, the common law of the land, but not always, we believe, in fact,) divided into four parts, and those again into several smaller divisions, each of which contains ten houses, over every one of which subdivisions an officer presides, who takes notice of everything which passes in his little ward, tells the mandarin what contentions happen, what extraordinary things, what strangers come hither and go thence." This system of divisions is carried to a very considerable extent at the present day. Commencing with the provinces the series of divisions descending terminates in the fathers of families, who are responsible for the disorders and irregularities committed either by their children or servants.

Our author gives particular accounts of several of the cities of China, and describes their situation, extent, &c. He remarks at considerable length on the population of Peking, and thinks he "shall not be very wide of the truth," if he allows it to contain two millions of inhabitants. The population of China is a difficult subject, and must be reserved for a separate paper. In his account of

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Nanking be gives a somewhat minute description of the celebrated porcelain pagoda, which we quote entire.

"There is without the city (and not within, as some have wrote) a house named by the Chinese "the Temple of Gratitude," (paou-gan sze,) built about 300 years ago. It is raised on a massive basis, built with brick, and surrounded with a rail of unpolished marble; there are ten or twelve steps all round it, by which you ascend to the lowermost hall, the floor of which stands one foot higher than the basis, leaving a little walk two feet wide all round it.

"The front of this hall or temple is adorned with a gallery and some pillars. The roofs (for in China there are usually two, one next to the top of the wall, and a narrower one over that) are covered with green varnished shining tiles; and the ceiling within is painted and made up of several little pieces differently wrought one within the other, which with the Chinese is no small ornament. I confess that medley of beams, joists, rafters, and pinions, is a singularity which surprises us because we must needs judge that such a work was not done without great expense; but to speak truth, it proceeds only from the ignorance of their workmen, who never could find out that noble simplicity, in which consists both the strength and beauty of our buildings.

"This hall has no light but what comes in at the doors, of which there are three very large ones that give admittance into the tower I speak of, which is part of this temple. It is of an octangular figure, about 40 feet broad, so that each side is 15 feet wide. A wall in the like form is built round it, at two fathoms and a half distance, and, being moderately high, supports the one side of the pent-house, which issues from the tower, and thus makes a pretty kind of gallery. The tower is nine stories high, each story being adorned with a cornish three feet wide at the bottom of windows, and distinguished by little pent-houses like the former, but narrower, and (like the tower itself) decreasing in breadth as they increase in height.

"The wall is, at the bottom, at least 12 feet thick, and above eight and a half at the top, cased with Chinaware laid flat-wise; for though the weather has something impaired its beauty, there is yet enough remaining to show that it is real Chinaware, though of the coarser sort, since it is impossible that bricks could have retained that lustre above 300 years. The stair-case within is narrow and troublesome, the steps being very high. Each story is made up of thick pieces of timber laid cross-wise, and on them a floor, the ceiling of each room being beautified with paintings, if such paintings as their's can be called a beauty. The walls of the upper rooms beat

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several small niches full of carved idols, which make a pretty kind of checker. The whole work is gilt, and looks like carved stone or marble; but I believe it to be only brick, for the Chinese are very skillful in stamping all kinds of ornaments on it, which through the fineness of their sifted mold becomes more easy to them than to us.

"The first floor is the most lofty, but the rest are of an equal height. I have told the steps, which are 190 in number, being almost all ten large inches high, having measured them very nicely, which amounts to 158 feet. If you add to this the height of the basis, that of the ninth story, which has no steps to mount thence to the top, and the cupola, the sum will be at least *two hundred* feet in height from the ground. This cupola is none of the least ornaments of that building, being, as it were, an extraordinary thick mast or may-pole, which, from the floor of the eighth story, rises above thirty feet higher than the top of the tower. Round it a great piece of iron runs in a spiral line, several feet distant from the pole, so that it looks like a hollow cave, on the top of which is placed a large golden ball. This it is that the Chinese call the porcelain tower, and which some Europeans would name the brick one. Whatever it may be made of, it is undoubtedly the best contrived and noblest structure of all the east. From its top you have a prospect of the whole city, and especially of the mountain on which stands the observatory, which lies a good league north-east and by east from it."

This long description of the porcelain tower (Lew-le tă), together with what we have already given in preceding pages,* affords a pretty correct account of the Chinese *tă*, or pagoda.—In connection with the above description Le Comte tells us about some "big bells," in Peking, cast near three hundred years ago, weighing 120,000 *lbs.* each. This, he owns, is surprising, and could scarce be believed, had we not father Verbiest's word for it, who himself has exactly measured them. Bells of a moderate size are very common in the large cities of China. They are not excellent in their kind; are never, we believe, worked with the wheel and axle; and their clappers are of wood instead of iron. They are used in temples to arouse the attention of "the sleeping gods," or to call together the priests; and in the

* See pp. 167 and 221.

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city watch-houses they are employed to distinguish the five watches of the night; and, if need be, to sound the alarm when fires break out, or thieves and robbers are discovered.

Of the natural features of the country, our author says but little; he was pleased with the pleasant champaign provinces of the south; and delighted with the bolder and more rugged scenery of the north, than which, "the Alps and Pyrenees are much more passable; and one may properly say of China, that where it is fine, nothing in the world is finer; and, when it ceases to be so, nothing is more horrid and frightful." China, he says, like all other countries, is divided into hills and plains, and the nature of the soil is different, according to its particular situation! The northern and western provinces bear wheat, barley, several kinds of millet, *tobacco*, peas, &c.; those of the south abound in rice. Pears, peaches, apples, apricots, figs, grapes of all kinds, pomegranates, walnuts, chestnuts, and a great many other fruits, grow here as in Europe; but generally speaking, they are "not near so good as *ours*." Of "Thee" and "Gin-sem" (tea and ginseng) he gives us no marvelous accounts. But the tallow tree, is "prodigious." "It is about the height of our cherry tree, the branches are crooked, the leaves shaped like a heart, of a lively brisk red, its bark smooth, the trunk short, and the head round and very thick. The fruit is inclosed within a rind divided into three segments, which open when it is ripe, and discover three white kernels of the bigness of a small nut. (And then) the wonder is, that this kernel has all the qualities of tallow; its odor, color, and consistency; and they also make candles of it, mixing only a little oil when they melt it to make the stuff more pliant."

Le Comte touches lightly on the husbandry of the Chinese; describes briefly their "big ships" and huge barques; does not admire very much their art of navigation; but thinks their "knack" of

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sailing upon torrents, somewhat wonderful and incredible. They do not row their ordinary barques, he says, after the European manner, but they fasten a kind of long oar to the poop, nearer one side of the barque than to the other, which they make use of as the fish does his tail, thrusting it out, and pulling it to them again, without ever lifting it above the water. This use of the oar, or *scull*, is admirable, and prevails in every part of China.

The Chinese are masters in the "matter of fishing." Their rivers, lakes, and seas, abound with scaly tribes; and besides the line, nets, and ordinary instruments for taking them, they have two ways of fishing, which seemed to our author very singular and odd.

"The first is practiced in the night; when it is moon-shine; they have two very long, strait boats, upon the sides of which they nail, from one end to the other, a board about two feet broad, upon which they have rubbed white varnish, very smooth and shining; this plank is inclined outward, and almost toucheth the surface of the water. That it may serve their turn it is requisite to turn it towards the moon-shine, to the end that the reflection of the moon may increase its brightness; the fish playing and sporting, and mistaking the color of the plank for that of the water, jerk out that way, and tumble before they are aware, either upon the plank or into the boat, so that the fisherman almost without taking any pains, hath in a little time his small barque quite full.

"The second manner of fishing is yet more pleasant. They breed, in divers provinces, cormorants, which they order and manage as we do dogs, or even as we do hawks for the game; one fisherman can very easily look after an hundred; he keeps them perched upon the sides of his boat, quiet, and waiting patiently for orders, till they are come at the place designed for fishing; then, at the very first signal that is given them, each takes its flight, and flies towards the way that is assigned it. 'Tis a very pleasant thing to behold how they divide among them the whole breadth of the river, or of the lake; they seek up and down, they dive, and come and go upon the water an hundred times, till they have spied their prey; then do they seize it with their beak, and immediately bring it to their master. When the fish is too big, they help one another interchangeably, one takes it by the tail, another by the head, and go after that manner to the boat; the men hold out long oars to them, upon which they perch themselves with their fish, and they suffer the fishermen to take the prey from

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them, that they may go and seek for another. When they are weary, they let them rest a while, but give them nothing to eat till the fishing is over; during which time, the throat is tied with a small cord, for fear they should swallow the little fish, and when they have filled their bellies, refuse to work longer."

That the Chinese language is perfectly unique is a fact, perhaps, no one would care to call in question; but that "everything therein is mysterious," will be admitted only by those who can find mysteries in everything. Le Comte seems to have understood pretty well the difficulties of the language, and was not wholly insensible to its excellencies; his remarks, however, on this subject are not accurate; and we "shall not be very wide of the truth," if we say the same also of his remarks concerning the books and learning of the Chinese. He questions their excellence in mathematics, but yields them the palm in judicial astrology, because they "have a knack of lying handsomely, which no nation can dispute with China." He can hardly endure their physicians, and thinks the most dangerous disorder in the land is, that every body is admitted to practice physic. In a word, he judges them mean proficients in the sciences, but allows them to succeed much better in the arts.

The French king's mathematician was a very correct observer of the manners, customs, and character of the Chinese. He avers that, as among other people, avarice, ambition, and pleasure go a great way in all their transactions. They cozen and cheat in traffic; injustice reigns in sovereign courts; intrigues busy both princes and courtiers; and "the desire of getting, torments them continually, and makes them discover a thousand ways of gaining, that would not naturally come into their heads." Moreover they are dexterous, laborious, and "curious to find out the inventions and contrivances of other nations, and very apt (in a *very* few particulars only) to imitate them."

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In point of morals, Le Comte regards the Chinese as having greatly degenerated. In olden times they were far more sincere, honest, and less corrupted than at present; "they were the wisest people of the universe." Their moral principles, their political rules, and their maxims of good policy, "are as it were the very soul of their government," and afford a marked distinction between the Chinese and other men! The degeneracy of the Chinese is admitted by all; but we cannot go along with our author, when he declars China to be happier in its foundation than any other nation under the sun; and asserts, that for two thousand years after their origin as a nation, the Chinese had the knowledge of the true God, and practiced the most pure morality.

To the priests of Taou and Budha, the jesuit gives no quarters. These "wretches" by their hypocritical practices abuse the credulous, and "get money out of them by magical arts, secret thefts, horrible murders, and a thousand detestable abominations, which modesty will not let me mention here." In this judgment multitudes of Chinese concur; but when he goes on to affirm that the Chinese have never *deified* their sage, and that the honors which they pay to Confucius "are not divine worship," millions of this people will dissent from him, and protest against his declaration. If the Chinese pay divine honors to any being in heaven, or on earth, or under the earth, it is to Confucius; to him they offer prayers and sacrifices; and him too they worship and adore. It is a very prevailing opinion among the Chinese, also that in morals, their nation has greatly degenerated, and still continues to grow worse and worse; this opinion is correct, and most evidently so in reference to their religionists.

The jesuits, while they remained in this country always kept a watchful eye on the policy and government of the Chinese. With this subject Le

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Comte shows himself to be well acquainted, and he writes learnedly upon it, expatiating on the functions of the emperor and his ministers, on the modes of punishment, on the revenue system, army, &c.

The emperor's authority is absolute, "and the good or ill fortune of his subjects is owing wholly to him." All officers and places of power, kings and princes "of the blood," and the *gods* too, as well as men, are subject to his will. Nor does the grave itself put an end to his power over his subjects, whom when dead, "he either disgraces or honors (as much as if they were alive), when he hath a mind either to reward or punish themselves or their families. He makes some, after their decease, dukes; others counts; and confers upon them several other titles, which our language knows no names for. He may canonize them as saints, or, as they speak, may make them naked spirits. Sometimes he builds them temples, and if their ministry hath been very beneficial, or their virtues very eminent, he commands the people to honor them as gods."—His authority extends to language also, and *custom*, which even the Greek and Roman powers could never subdue, "is submissive and humble in China, and is content to alter and give way when the emperor commands." He can "abolish" any characters or phrases already received, or bring any new ones into use at his pleasure.

But though the emperor is clothed with such unlimited power, still there are considerations which will influence him "to govern by justice and not by passion." The most noticeable of these is this, that certain officers may tell the emperor of his faults, provided it be in such a submissive manner, and with that veneration and respect which are due to him. This is often done; and the emperor himself sometimes, as was the case last summer, issues a proclamation, inviting plain statements of opinion, and details of abuses.

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The emperor delegates much of his authority to high courts and officers in the capital, and to governors and other magistrates in the provinces. To these, other courts and officers are subject; yet all, both high and low, are dependent on the will of the sovereign. The governors of provinces are kept in check, by other officers appointed from Peking; by the right which the people enjoy of petitioning the emperor in person; by spies, which the emperor "disperses up and down" through the provinces, to ascertain the conduct of his viceroys.

"They have still a further means to oblige the viceroys, and other governors, to a strict care of their charge, which expedient I do not believe any government or kingdom, though never so severe, did ever yet make use of. It is this, every governor is obliged from time to time, with all humility and sincerity, to own and acknowledge the secret or public faults committed by himself in his administration, and to send the account in writing up to court. This is a more troublesome business to comply with, than one readily imagines; for on one side it is an uneasy thing to accuse ourselves of those things which we know will be punished by the emperor, though mildly. On the other side, it is more dangerous to dissemble them; for, if by chance they are accused of them in the inspector's advertisement, the least fault, which the mandarin shall have concealed, will be big enough to turn him out of his ministry. So that the best way is to make a sincere confession of one's faults, and to purchase a pardon for them by money, which in China has the virtue of blotting out all crimes; which remedy, notwithstanding, is no small punishment for a Chinese; the fear of such a punishment makes him, oftentimes, exceeding circumspect and careful, and sometimes even virtuous against his own inclinations."

Le Comte says the Chinese soldiers continue, as they always were, soft, effeminate, and enemies of labor. Concerning the Tartars, Kanghe, "who says nothing but what is proper, as he does nothing but what is great," gave this short account: *They are good soldiers when opposed to bad ones, but bad when opposed to good ones.*—Punishments hold a very prominent place in the policy of the Chinese; for as they are liberal in their rewards, so they are severe in their punishments.

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Capital punishment is inflicted by decapitation, by strangulation, and by cutting the victim into "ten thousand pieces." The most usual punishment is the bastinado on the back; when they receive but forty or fifty blows, they call this a "fatherly correction." This punishment is not accounted very scandalous; and after it is inflicted, "the criminal must fall on his knees before the judge, and, if able, bow three times to the ground, and give him humble thanks for taking this care of his education."

The introduction and progress of the Christian religion in China, the manner in which it was promulgated, and the support given to it by an imperial edict, are among the last and most interesting topics upon which our author remarks. He reviews, briefly, the accounts of St. Thomas, and the Nestorians—who are "*believed*" to have first introduced Christianity into China,—and then passes on to eulogize the great leader of the Jesuits, who, on his way to China, died at the isle of Sancian in the year 1552. According to Le Comte's account, even Moses was not more desirous of entering the Holy Land, than was St. Xavier to carry the treasures of the gospel into China. "Moses' death was a punishment to him for his lack of faith; St. Xavier's seems to have been a reward for the abundance of his." It was he, who established upon a solid foundation all the missions in the Indies, and encouraged his brethren to attempt the conversion of China. Roger, Pasio, and Ricci, the indefatigable sons of Loyola, carried forward the enterprise of their famous leader, determined "to spend all their pains, and, if it were necessary, all their blood in this great work." We will give Le Comte's own narrative of the first endeavors of these men, in the work on which they had now entered.

"The difficulties, which the devil raised, did not discourage them. They entered one after another into the southern provinces. The novelty of their doctrine brought them auditors,

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and the sanctity of their lives made those auditors have a favorable opinion of them. At first they heard them with pleasure, and afterwards with admiration. Father Ricci, above all, distinguished himself by his zeal and understanding; for he was thoroughly instructed in the customs, the religion, laws, and ceremonies of the country, all of which he had studied a long time before at Macao. He spoke their language fluently, and understood their writings perfectly; this was joined to a sweet, easy, complaisant temper, and a certain insinuating behavior, which none but himself had, which it was hard to resist; but above all, an ardor which the Holy Ghost instills into the workmen of the Lord's harvest; all this I say, got him the repute of a great man and an apostle. Not but that he met with a great many rubs in the work of God. The devil overthrew his designs more than once. He had the superstition of the people, the jealousy of the bonzes, and the ill humor of the mandarins to deal with; all which violently opposed what he was about to establish. Yet he never gave over; and God gave him perseverance, a virtue very necessary in the beginning of such enterprises as these, which always meet with opposition, and which men of the best intentions in the world sometimes let fall, discouraged for want of present success to fortify their design."

After many years of "fruitless labor," Ricci had the satisfaction of seeing "many and mighty conversions in the provinces." Mandarins opened their eyes to the light; and at length, the emperor himself received and heard the "apostle," and "was so taken with" divers European curiosities and some pictures of our Savior and the Virgin Mary, that he ordered them to be set up in an high place in his palace. This conduct of the emperor gained Ricci the goodwill of all the lords at thé court; and, "in spite of the opposition of some magistrates, who, according to their custom, could never deal handsomely by a stranger, he bought an house at Peking, and gained such a foundation and establishment there, as hath been since the support of all the missions in this empire." And such was the progress of the mission, that soon several mandarins began "to preach the gospel, and there were some of them who by their zeal and understanding promoted the affairs of religion as much as the most fervent missionaries."

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But it was not long before this series of "triumphs" was broken; changes, sad reverses, and hot persecutions came in quick succession. The bonzes opposed them; the mandarins plotted against them; and "some Portuguese of Macao, incensed against the Jesuits, resolved to destroy them in China, although with them they destroyed the Christian religion there." Weak Christians were scandalized, and forsook "the faith." Missionaries were imprisoned, were scourged, till they "died of their torments." Amidst all these difficulties, their work still progressed; new laborers arrived; "miracles were wrought," and the number of the faithful" was increased; till, in the 31st year of Kanghe's reign, an imperial order was obtained, declaring, *that all the temples dedicated to the Lord of heaven, in what place soever they may be, ought to be preserved; and that we may safely permit all those who would honor this* God, *to enter into his temples, to offer incense to him, and to pay that worship to him, that hath hitherto been practised by the Christians according to their ancient custom; so that none may, for the time to come, presume to oppose them.*

Such was the situation of the mission when our author closed his account. The scenes which have followed in the grand drama may come under review at another time. In the perusal of the book, we have found many things to admire, some valuable hints, and a variety of sensible observations; and we cannot but regret that such opportunities, and such resources, should have been turned to so little advantage. There were, doubtless, engaged in the mission *good* men; there were certainly many zealous, devout, and sincere champions for "the faith." But the faith for which they sought was not always—we believe it was not—the faith once delivered to the saints. While some of them doubtless, sought to extend, and establish that

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kingdom which is not of this world; others most evidently, sought for a far different kingdom, and by aspiring after secular power, which as ministers of Christ, they ought to have avoided, they "themselves sapped the foundations of the fabric they had erected. Intoxicated with success, they sought too much notoriety. Laying aside that humility, which had at first recommended them to notice, they betrayed a lofty and imperious spirit. They supposed the favor of the sovereign the best security for their labors." They found such "weighty reasons" against publishing a complete version of the Bible, that it seemed a "rash piece of impudence" to attempt it. Thus they built upon the sand, and their ruin was inevitable. They have fallen; and their example should serve as a beacon to warn others off from like dangers, lest they also meet a similar doom.

COMMUNICATIONS.

LABORS OF THE MISSIONARIES.*—In No. 10 of the Foreign Quarterly Review there is an article on the progress of Christianity in China, introducing a parallel in the labors of two bodies of men, between whom, neither in situation nor views, can I discover many points of similitude. While passing the highest eulogiums on the courage and perseverance of the Jesuits, in their attempts to spread the knowledge of the Christian faith, the Reviewer takes occasion to speak slightingly of similar endeavors of Protestant missionaries, as though he considered the trifling labors of the one completely overshadowed by the important results obtained by the other. It is, however, admitted by him, that the Jesuits have colored, rather highly, the pictures they have drawn of the successful results of their missions; and this, I believe, few will doubt. It may, therefore, perhaps, be well to inquire into these results, and then draw such inferences as may appear just.

* From a Correspondent.

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Of all the brilliant exertions of this order, lauded as they have been, and indefatigable and sincere as they certainly were, what now remains? With the striking exception of the Paraguay missions, the whole of the regions visited by them, have relapsed into their ancient errors; and the enemy has regained the territory which seemed to be wrested from his dominion. The comparatively small number who, in China or Japan, yet call themselves Christians, or are, sometimes, so considered by European writers, have so mixed up some of the tenets of our holy religion with their own customs and modes of idolatry, that they may be said, in all but the name, to have relapsed into utter darkness. The reason of this change appears to me obvious enough: the sudden advance, and as sudden decay, of Christianity in these regions, may, I think, be traced to the simple fact that the whole of the fabric of the Jesuit missionaries was based on enthusiasm.—The gorgeous display, which always attended the outward observances of their worship, was far better calculated to attract the attention of a people, (the whole of whose ideas of a religious worship consisted of ceremonies, more barbarous, though scarcely less splendid;) than could the plain unaffected adoration of our Maker in spirit and in truth, as inculcated by the reformed religion, which exacts conviction, full and undoubted, of the doctrines it promulgates, as essentially necessary to a belief in Christianity.

These remarks will not, I trust, be deemed uncharitable towards a body of men who, as individuals, merit the highest eulogium, and whose temporising may be excused, or palliated, when we consider the obstacles they had to encounter, and the *esprit du corps* by which they were influenced, inducing them to multiply the number of their converts, trusting to Providence for the sincerity, or to their future exertions, when firmly established, for a removal of the remnants of paganism, of which they could not but disapprove. But, it must not be forgotten that the same system of proselytism, which has just been alluded to, was the grand feature of all their operations in the conquered western world; the mere avowal of the Catholic faith, without inquiry as to its sincerity, or attempt to establish more than an outward recognition of that faith, being deemed sufficient even, when such avowal was extorted by punishment, and the fear of death.

One of the points, most strongly urged by the reviewer is the superiority of the Catholic missionary on account of his being free from the incumbrance and cares of a family. Now, although the isolation of the one and his consequent independence of action, and greater freedom from control, be admitted; yet it may be, I think, a fair subject of dispute whether this very drawback, as it may at first sight appear, be not, in reality, an advantage which places the Protestant missionary at least on a level with his Catholic brethren. From

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the notorious jealousy and dread of espionage, which present the most formidable obstacles to the admission of foreigners into the empire of the East, he is more exempt. In all parts of the globe, he, who, as Bacon expresses it, "has given hostages to fortune," is, necessarily, less suspected than he who comes alone, and charged only with his personal safety. If, to this, we add the less cause for jealousy or suspicion on other points, regarded by all the Orientals as of the highest importance; as, also, the total absence of political intrigue which has proved the main cause of the destruction of the labors, and in later times of the very existence, of the first mentioned powerful, ambitious, and talented body, it will, I hope, be granted that (especially in a country subject to a purely despotic government) the Protestant possesses advantages peculiarly his own.

In the remarks made by the Reviewer, in depreciation of the means and objects of the Malacca college, I look in vain, for the acumen which distinguishes many of his remarks, and for the fairness which should have guided them.

It will not be conceded that because the Institution puts forth no pompous pretensions, nor claims to success, beyond what may reasonably be anticipated, it is to be looked down on, or abandoned by those, who would think their support well bestowed, if they found its object starting into and claiming notoriety. The means by which good, however ardently desired, is to be achieved, must be taken into view; and I should be much inclined to think that more real good had been effected where *one only* had been (by early instruction well grounded and thoroughly understood) weaned from the idolatry of his country, than where numbers from enthusiasm, or a mere worldly motive, abstained, for a time, from their own miscalled acts of devotion, to go through the forms and observances of Christians, while their hearts remained unconverted. A convert, in early life, is ever the most zealous and the most sincere. If, in addition, we consider the advantages gained through his education, and the intimate knowledge of his countrymen which he, of necessity, possesses in a far greater degree than a stranger would ever hope to attain, the superiority of such an apostle to the heathen, over all others, will be manifest.

When this subject is examined fairly, in its various bearings, the prospect of ultimate success, even though that success be but gradual, will not appear so totally against the members of the Protestant church, or so comparatively unimportant, as the Foreign Quarterly Reviewer has been erroneously led to suspect, and so unhesitatingly and, I think, unadvisedly, given to the world.

THE REMARKS of our correspondent seem to us very just and candid; in most of them we entirely concur, and could wish

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that, on some points, they were more extended; and we are not the less willing to give them a place in the Repository, because we suppose them to be from the pen of a member of the Catholic community.

It is some time since we read the article in the Quarterly; but if we are right in our recollection, the *real* object of the Reviewer, not indeed his ostensible one, was to detract from the missions of the Protestant churches, generally, as they are managed at the present day; and though evidently no friend to the Jesuits, or even to the Catholic community in general, yet he was willing to elevate them, if by so doing he could throw into the shade those of an opposite character. Hence he attempts a comparison where no similitude exists. He tasks himself to show up the "meritorious" achievements of the Jesuits, in carrying their operations into the very heart of the Chinese empire, and of "preaching the gospel in the very teeth of the dumb idols;" he extols the zeal and indefatigable labors of Ricci, Schaal, and others, bishops and vicars; makes honorable mention of the "royal and private charity" which they enjoyed; counts the thousands and tens of thousands of their converts—*but*, concerning the history of the Protestant, "the story is soon told," or in other words, "there is nothing to say."

There is no better way to determine the value of any system, than by observing its legitimate effects, both immediate and remote. So our correspondent, in order to ascertain the true character of the Catholics in China, thinks it best to inquire into the results of their labors. From the fact that so little remains of all their works, he argues, fairly, that there was a defect in their system. This, however, should be guarded; for we might ask, what now remains of the seven churches, and of others established by the apostles themselves. In reasoning on this subject we should keep constantly in mind, that man in his present fallen state, is always, until "created anew," inclined to depart from God. But this touches only *a part* of the difficulty. Why have not England and Scotland relapsed? The gospel once had no better footing in the British Isles than in China; and with intellectual furniture, and every kind of apparatus for the multiplication and extension of knowledge, men were never better furnished than were the early missionaries to this country. Where then was the defect? Was the zeal of the missionaries too great? Were their advances too rapid? Were conversions more sudden and frequent than when Paul and Peter preached? The Jesuits and their coadjutors forgot that their warfare was a spiritual one,—or rather, ought to have been such; and hence they threw aside "the sword of the Spirit, which is the word of God," armed themselves with carnal weapons, and their hosts were suddenly overthrown.

We have no objection to enthusiasm in religion, any more than in mercantile, or in any other affairs; provided, nevertheless, it be of the right kind, is according to knowledge, is only

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the vigorous exercise of an impassioned mind, panting for the attainment of high and noble objects, like those which concern man's immortal destiny *This* is not only allowable, but it is indispensible to great attainments. Sincerity also *is* necessary. It is not enough, however, that a man be *sincere*, as the word is often used. Paul was as sincere and as hearty before, as after his conversion; he *verily thought* himself in the right, when he was actually wrong. But all this sincerity did not render him guiltless; neither could it make the Jesuits virtuous men.

When our correspondent comes to speak of sincerity as "the plain unaffected adoration of our Maker in spirit and in truth, and of the conversion of the "heart," on the one side; and on the other, of the system of proselytism, and outward recognition of the faith prompted by fear of punishment and even death; we then have the subject in plain terms, and see not a parallel, but rather *a contrast*. We do not doubt that there were good men among the Jesuits, and those who labored with them in China; great numbers of them died for their religion; and, if among all that was wrong in their conduct and views, "we can discover spirits so pure and elevated as those of Fenelon and Pascal, we think there is great reason to believe, that the commanding features of the revealed religion, rendered doubly impressive by their novelty, might produce the most salutary effects on their converts." But they failed where *all* are in danger of failing; they failed in giving to those who were perishing for lack of vision, the *pure light* of revealed truth—the HOLY BIBLE; and, consequently, they failed to employ the best possible means for inducing their pupils and others within their influence, to exercise repentance towards God, and faith in Jesus Christ, and of establishing them on that rock that can never be moved. Had Verbiest, instead of furnishing for his majesty 300 pieces of artillery, opened the batteries of the press; had he removed the "weighty reasons" for not publishing, what *Jesus* has commanded his followers to publish, and distributed freely and extensively, through all the provinces of China, the Word of life; then, doubtless, a foundation had been laid, and a superstructure raised, more strong and enduring than the everlasting hills, against which neither imperial edicts, nor the "gates of hell" could have prevailed.

As a general rule, and one which should have but *few* exceptions, the missionary should, we think, be one who has "given hostages to fortune."—The advantage of early instructing heathen children in the Scriptures, cannot be over-rated. We pin our faith on no man's sleeve. When we recommend the Bible, we do it on the convictions of our own hearts; nevertheless we are willing to back our opinion by the testimony of such men as Bacon, and Milton, and Hale, and Boyle, and Locke, and sir William Jones.

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Lord Bacon says; "There never was found, in any age of the world, either philosopher, or sect, or law, or discipline, which did so highly exalt the public good as the Christian faith."

John Milton, the immortal poet.—"There are no songs comparable to the Songs of Zion, no orations equal to those of the Prophets, and no politics like those which the Scriptures teach."

Sir Matthew Hale.—"There is no book like the Bible, for excellent wisdom, learning, and use."

The Honorable Robert Boyle.—"It is a matchless volume; it is impossible we can study it too much, or esteem it too highly."

John Locke.—To a person who asked this profound thinker, which was the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion, in the full and just extent of it, he replied, "Let him study the Holy Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for its Author, salvation for its end, and truth, without any mixture of error, for its matter."

Sir William Jones.—The following words were written with his own hand in his Bible;—"I have carefully and regularly perused these Holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

Beyond all controversy, the Bible is the noblest instrument that can be employed, not only for moral, but for *intellectual* cultivation. For personal and national defence also, it is better than swords and ramparts. But language fails us on this subject; we can find no terms which will express the greatness of its value: and we can only say that all other books of history, philosophy, and politics, are poor indeed, and worthless in comparison with the living oracles of God.

A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives—but borrows none.

The Hand that gave it still supplies
The gracious light and heat;
His truths upon the nations rise,
They rise, but never set.

Let everlasting thanks be thine,
For such a bright display,
As makes a world of darkness shine,
With beams of heavenly day.

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THE BUDHISM OF SIAM.*—Budhism appears, of late, to have attracted, very much, the attention of scholars in Europe, Though this far extended superstition is found, in the several countries which have adopted it, under a variety of forms and local peculiarities; yet there are certain general characteristics which render it at all times easily recognizable, as originally the same, in all countries where it has prevailed. But to trace its nature from the works, almost innumerable, which have been written on Budhism, in the Bali or Pali language, is perfectly impossible: for with no religious creed has such extravagant and incomprehensible language been employed, in the delineation of its dogmas,—language which can convey to the reader's mind nothing but confusion. So long, indeed, as these voluminous writings confine themselves to the delightful regions of Magadha or South Bahar, (the birth-place of Budha,) they are intelligible; but as soon as they ascend to the celestial regions, and the Budhistic paradise,—or launch into the unfathomable depths of the metempsychosis, and the innumerable *Kalpas*, the reader is lost in a chaos of unmeaning words, or of the grossest absurdities.

The 'restorer of the peace and happiness of mankind,' in Siam is Sommona Kodom, who is said to have been born at Ceylon, or Lanka, as their sacred books call it. This individual was the founder of Budhism in Laos, Cambodia, and Siam. Whether he was a disciple of Budha himself, I have never been able to make out. His life is described as a series of the most benevolent actions;—he bestowed alms upon all who asked them; and he even went so far as to kill his own family, in order to feed the priests. Not satisfied with these outward actions, he practiced habitual mortification of his body by fasting and prayer; whereby he acquired a fame for sanctity, and great renown amongst all his cotemporaries. In consequence of this great sanctity, he obtained power to work miracles, and to assume whatever size and stature he pleased. At one time, he appeared a mighty colossus; at another, he became so diminutive as scarcely to be perceptible. Things past, present, and to come, were all open before him. With the swiftness of thought he could transport himself from one place to another. Great were his exploits,—incontrovertible his power! But, after the performance of so many great and wonderful actions, he died in a fit of anger for having eaten pork. After death, he advanced to the highest state of happiness,—*annihilation*, while at the same time he remains the great benefactor of all that moves on earth. Another Sommona Kodom is yet to come, who will perfect the work of his predecessor, and restore eternal peace; after which all will move on, in unceasing metamorphosis, till the whole be swallowed up in annihilation.

* By Rev. Charles Gutzlaff.

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Such is the hero of Siamese *Budhology*. His votaries are very numerous. They have taken possession of the fat of the land. They live in a state of celibacy. Their houses, not dissimilar to cells, are built in the neighborhood of their temples or pagodas. The greater part of the day they spend in idleness; but towards evening, as the sun goes down, they assemble to recite their vespers. The dawn of the morning calls them to the exercise of their mendicant functions, when they are accompanied by their disciples, carrying a large basin for the reception of food. They stop before every house, and receive from the inmates boiled rice, vegetables, and meat. With these supplies, they hasten homewards. As the food they receive is more abundant than they themselves can consume, they feed, with the remainder, poor people and animals. Being the only instructors of youth, they usually have some boys as their pupils, who at the same time, act as their servants. The houses built for these priests, or *talapoys*, are far better even than those of the inferior nobility. Thus, while nominally they have retired from the world, and renounced its pleasures, they are in reality far more comfortable than those who continue in the exercise of worldly business, laboring for such a numerous host of idlers.

Priests are present at all the religious ceremonies of the Siamese. They also repair to the houses of individuals, to recite prayers, and to initiate children into the duties of the world—which is considered a peculiar ceremony. In all respectable families, there is, at stated periods, a species of prayer meetings, or domestic services. On these occasions, a talapoy attends to recite prayers; which he reads, in a monotonous singing tone, from a Pali work. During this time, his auditors all remain in a kneeling posture. When he perceives that they have become tired or drowsy, he ends the service, and is then regaled with food; after which the assembly disperses. But the principal duty of a talapoy is to learn the Pali language. A few only acquire such a knowledge of it as to *understand* even the easiest works which it contains. The major part are satisfied when they can *read* it fluently.

The Siamese *nuns* are generally old, decrepit females, who act as the servants of the talapoys. They are treated with very great contempt, and do not exercise any religious functions.

The vows of a talapoy are not binding. He may enter, leave, and re-enter the priesthood, at pleasure. Those, however, who have attained a high rank in the priesthood, find it difficult to leave their elevated stations, and descend again to the commonalty. On account of the great sanctity which attaches to the life of a priest, all the male population enter the priesthood for a time; nor are even the princes exempt from this duty. As may be supposed, these novices are not very exact in the performance of the duties required of them. And after having learned a little Pali, they enter again into

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the world. A talapoy is not amenable to the laws. If he has committed a crime, he must be secularized, before he can be punished. Even the king is required to pay his respects to these hierarchs, and to hear their exhortations in the most humble posture.

A few of the maxims to be observed by the Siamese priesthood are here subjoined.

"Dig not the earth whereby that element is greatly insulted; which should rest undisturbed."

"Neither sit nor sleep in so high a place as that of your superiors."—The principal etiquette of the talapoys, as well as of the whole nation, is in the manner of sitting. Inferiors must crouch down before their superiors, while the latter occupy the first and most elevated seat.

"A talapoy who rides on a horse or an elephant, or who is carried in a palanquin, sins." He must avoid being burdensome to either beast or tree.

"A talapoy, who eats anything that has life, sins." Even the kernels of fruits are included in the catalogue of prohibitions. The priests themselves cannot boil rice, for the grain is said to have life. Hence it is either given to them boiled, or their servants prepare it for them.

"A talapoy, who uses shoes that cover his heels, sins." Hence they wear sandals.

"A talapoy, who does not eat with crossed legs, sins." This is their general mode of sitting, as well when reciting prayers, as when—in the state of apathy which their law directs them to attain to—they are engaged in religious contemplations.

REMARKS ON THE COREAN LANGUAGE.*—The civilization and literature of the greater part of eastern Asia originated in China. In China, first, characters were formed to express ideas; in China, sages and lawyers lived and taught; and from China, the other nations received their civil institutions. Corea, Japan, the Lewchew islands, Cochinchina, and Tungking were successively reclaimed from barbarism. When these several nations adopted the Chinese mode of writing, they introduced also the original sounds of the characters; but as their organs of spech differed widely from those of the Chinese, they were either unable to pronounce them correctly, or they confounded them with similar sounds in their own

* By Rev. Charles Gutzlaff.

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language, which were more familiar to their ears. We find, therefore, a great variety in the pronunciation of the Chinese characters, among all the nations who have adopted them as their medium of writing; yet, even in this variety, there is a striking analogy with the pronunciation of the Chinese character in the court dialect, which is the true standard.

The more literature advanced, the more common the use of such phrases in the colloquial dialects became. Thus, though the spoken languages of the nations by whom Chinese characters were adopted, at first widely differed from the Chinese, yet they gradually became assimilated,—just as, by the adoption of Latin words and phrases among the barbarians who overthrew the Roman empire, their native tongue was gradually changed into a Latinized jargon or *patois*. Nevertheless, the Chinese characters, when merely read over, were unintelligible to an illiterate native, unless properly explained in his native tongue; though the sounds were not entirely foreign to his ear. Thus two languages arose, one merely expressive of the sounds of the written characters, the other expressive of the ideas uttered. For the latter, the natives of the respective countries abovenamed, invented alphabets, strictly adapted to their own organs of speech.—These general remarks apply fully to the Corean language.

Though the majority of the inhabitants know how to read the Chinese written language, they have, nevertheless, for greater convenience, adopted an alphabet suited peculiarly to their own tongue, similar in theory to the Japanese syllabic system. The formation of the alphabetic characters is extremely simple, but at the same time very ingenious.

There are fifteen general sounds or consonants; which, with their characters, are, ㄱ ka, ㄴ na, ㄷ ta, ㄹ nal, ㅁ mah, ㅂ pah, ㅅ tsa, ㅇ a, (or gna),

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ㅈ tsha, ㅊ cha, ㄱ k'ha, ㄷ t'ha, ㅍ p'ha, ㅎ ha, ㅘ wa. These fifteen being joined, as initials, to the vowels and diphthongs, form a syllabary of one hundred and sixty-eight different combinations. The following are the eleven vowels viz. ㅏ a, ㅑ ya, ㅓ ö, ㅕ yö, ㅗ oh, ㅛ yoh, ㅜ oo, ㅠ yoo, ㅡ ü ㅣ e, ㆍ ă. The consonants appear often to change their pronunciation considerably; and the vowels sometimes do the same, but more slightly. This is generally, if not at all times, for the sake of euphony.

The Corean language, like other languages of eastern Asia, has neither declension nor conjugation. It agrees exactly with the Chinese, so far as regards position, as a substitute for inflection. The pronunciation of the Chinese characters has been so completely mixed up with the original language of the country, that the present spoken language consists in great part of composite words, in which the words of both languages are united to express one single idea. Hence the language is extremely verbose. At first sight, it appears to differ widely from the Chinese, and to bear a greater resemblance to the Mantchou, but on nearer inspection, the reverse is found to be true. The Chinese has been so thoroughly interwoven with it, and so fully moulded according to the organs of the natives, that one may trace the meaning of whole sentences, after having been somewhat accustomed to the sounds wherewith the natives read the Chinese characters.

The resemblance between the Corean and Japanese languages is very striking. The Coreans study euphony to excess, and often omit or insert a letter to effect it. We may call the Corean a very expressive language, it is neither too harsh nor too soft. The Chinese language is sometimes unintelligible to foreigners, because it contains a great many sounds, which are only half pronounced; while the Corean is full and sonorous, and may be easily

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understood. The Coreans confound, interchange, and transpose the letters *l*, *m*, *n*, and *r*. As they are a very grave people, they pronounce their language with peculiar emphasis. Their language is expressive, not on account of the great number of ideas which they can convey through this medium, for the natives are poor in thoughts, but because of its sonorous nature. We meet in it all the terms for abstract ideas which the Chinese language contains; but for many of those ideas, they have nothing more than the sound of the Chinese characters, and not an original word.

It is remarkable, that not only the Chinese, but also the nations who have received their civilization from them, have taken the utmost pains to cultivate the Chinese language. To encourage the study thereof, it has been made a duty, incumbent on all who aspire to literary honors, and thereby to office in the government, to know that language thoroughly. This sems to be no less the case in Corea, than in the other *Chinese language* nations; and hence it is that the Chinese character is so generally understood in a country which, in civilization, is far inferior to China, as it is also to Japan.

We have not been able to ascertain whether there exists, among the Coreans, a variety of dialects; this we can only *suppose* to be the case from the nature of their language. We endeavored to obtain some native books; but in this we failed; and indeed, we were not allowed even to have a sight of them. The books which have, by way of Japan, fallen into the hands of Europeans, are almost the same as the Japanese; and are interspersed with explanations of the most difficult passages.

The Coreans with whom we came in contact were acquainted with the Chinese classical books: and this seemed to be the extent of their knowledge; hence we may very safely conclude, that the Coreans possess scarcely any works, except those which they have received from China.

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MISCELLANIES.

UNIVERSAL PEACE.—Mr. Editor; As you avow yourself a friend of peace; and, as you are, I trust, a soldier of the Prince of Peace; I beg leave to recommend to the perusal of your readers a sermon intended to prove, from the word of God, that a period of our world will arrive in which *Universal Peace* shall prevail among all nations. This sermon is the sixth in a volume of discourses, by the late Dr. Bogue on the Millennium. He rests his proof, of course, on the Divine Testimony. To those who object, "How can these things be?" he opposes simply this reason, "The mouth of the Lord of Hosts hath spoken it."—"They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more."

Whence come wars and fightings? From men's lusts and passions, pride, anger, covetousness, revenge, &c. But the Gospel, when understood, believed, and practiced, makes men humble, just, patient, forgiving, contented. Suppose then the principles of the gospel universal, that which is now regarded as an impossibility would follow as a natural consequence; and the class of fighting Christians would become extinct.

S. H.

ANGER, *indignation*, *hatred*, and *revenge*, are words of rather ominous import. We mean, at present to make a few remarks on the first. *Anger*—according to Locke, as quoted by Johnson—is "uneasiness or discomposure of the mind, upon the receipt of any injury, with a present purpose of revenge." The etymology of the English word *anger* is not well ascertained. Some think it from the Latin *ango*, "constrained, vexed;" or from the Greek οργη, meaning, "to *desire eagerly or earnestly;*" for says Theodoret, the angry person *eagerly desires* to be revenged of his enemy. Aristotle says, "*anger* is vehement desire accompanied with grief." The Stoics defined it, "a desire of punishing him who seems to have hurt us in a manner he ought not." The Latin etymologists derive their word for anger, from *urendo*, "heat and burning." The Hebrews, from breathing strongly and quickly; snuffing with the nostrils, &c.; because in *anger*, animals, both brutes and human beings, are much affected in their breathing. The

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common expression in Chinese for becoming angry, *viz.*, *săng ke*, "producing breath," has the same allusion as the Hebrew, to the effects of that passion. For anger, the Chinese also use the word *noo*, which has a different allusion. According to the Imperial Dictionary, the character is composed of a *cross-bow* and *heart;* because, it says, in anger, the eyes and face are distended like a bent bow; and it is then the *heart* should regulate the passions.

Confucius in the Chung Yung, or Constant Medium, makes *noo*, *anger* or *displeasure*, the opposite of *he*, *satisfied*, *well-pleased*. And in this connection, *anger* is no more a vice than its opposite, being well pleased. It is in this sense that *anger* exists in *virtuous* minds. The definitions given by Locke and the Stoics describe anger in a malicious mind. And, no doubt, all the natural passions differ in their exercise according to the state of mind, whether virtuous or vicious, of the agent. Our blessed Saviour himself looked round on a number of philosophistical cavilers, with "*anger*, being *grieved* for the hardness of their hearts." (Mark 3. 5.) But *anger* is a passion so easily carried to excess, to the injury both of one's self and others, that it is very difficult to "be angry and not sin." (Eph. 4. 26.)

Some there are, indeed, who seem to think that a Christian should never be angry. Liberal sceptics especially think that he has betrayed his own cause, when he expresses displeasure or indignation against the enemies of Divine Truth. They assume that Christian meekness and humility, require the extinction of anger. They wish to treat Christianity as a mean-spirited imbecile superstition. And hence, often, instead of replying to the arguments of their Christian opponents, they begin to lecture them on their temper—their want of meekness: and, indeed, every one who is "reproved sharply,"—or even bluntly and softly—does not easily yield. Still it is the Christian's duty to be displeased with all vice and impiety, and to bear his testimony in distinct and pointed language against them. But in all this there should be no *desire of revenge*. No! far from it. The only revenge he should seek, is to see the repentance and salvation of his fellow sinners.

Dean Stanhope says, "Anger is a passion which is capable of serving excellent purposes, when managed with sobriety and discretion; and which the honor of God, the reverence due to the laws, the love of virtue, or the protection of good men, may make not only innocent, but necessary and commendable. Thus Moses was exceedingly provoked, and his 'anger waxed hot' at the molten calf which the Israelites had made, to dishonor God and themselves in the wilderness. And our blessed Saviour, the perfect pattern of meekness and patience, is said not only to have been grieved, but to have looked upon the Pharisees with anger, because of the hardness of their hearts." (Mant's Bible.)

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Scott, the commentator, says on this passage,—"Our Lord's anger was not only not sinful, but it was a holy indignation, a perfectly right state of heart, and the want of it would have been a sinful defect. It would show a want of filial respect and affection, for a son to hear, without emotion, his father's character unjustly aspersed. Would it not then be a want of due reverence for God to hear his name blasphemed without feeling and expressing an indignant disapprobation?" It is here, we apprehend, that Christians are, generally, defective. They are quick enough to feel what crosses their own humors, or hurts their own persons; and are too soon made angry on such accounts; while they can witness with indfference the conduct of the wicked, or hear without indignation the language of the impious. A book that amuses in some parts, though filled with irreligion and impiety in others, will be spoken of even with complacency. In such cases the want of feeling a righteous indignation does not speak much in favor of the state of one's own heart. It is then, however, that there is the least danger of sinful anger; or, as Matthew Henry quaintly expresses it,—"The way to be angry and not sin, is to be angry with nothing but sin."

Although we have written so much in favor of anger, that has a just cause, is not carried to excess, nor continued too long; we are not insensible of the evils of an irascible temper. We quote with reverence that the Almighty is angry with the wicked every day. (Ps. 7. 11.) But yet he is *slow to anger*, and of great kindness. (Joel 2. 13.) And it is written, "He that is slow to anger is better than the mighty." (Prov. 16. 32.) "He that is soon angry dealeth foolishly." (Prov. 14. 17.) Anger resteth only in the bosom of fools." (Eccl. 7. 9.) "A bishop must not be soon angry." (Tit. 1. 7.) "Whoever is angry with his brother without a cause, is in danger of the judgment. (Math. 5. 22.)

Chinese moralists dissuade people from violent and boisterous anger,—when the face becomes "red as fire, and the mouth and tongue are loud as thunder,"—because of the evil it does to the person himself, his dignity, and his bodily health; and because of the mischief it often occasions to others. European physicians admit that the unhappy influence of anger, on the biliary and hepatic ducts, is quite surprising. Violent anger has a great tendency also to excite enormous hemorrhages, and is extremely pernicious both in men and women. The Chinese consider it injurious to the liver. And as Europeans suppose it lays the foundation of calculous concretions, so the Chinese imagine it occasions the formation of carbuncles. And, during our stay in China, we have often heard of death being the result of violent and protracted fits of anger. We would therefore conclude by saying, by all means avoid causeless anger; be not angry for slight causes; and be not "soon angry" for any cause.

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RELIGIOUS INTELLIGENCE.

PENANG.—Of the religious condition of Penang, a friend who has long resided on that island, says, "it is a land of darkness, and apparently a barren waste. We have many difficulties and discouragements to meet. Satan seems to reign triumphant in the hearts of the various inhabitants around us. Nothing but the almighty power of God can make the means of grace effectual to their conversion. May the divine influence of the Holy Spirit descend in copious showers on these desolate fields, that the people who sit in the region and shadow of death may rejoice."

After giving this dark picture, our friend proceeds to notice the interest, which the government and some individuals have manifested, in the measures that have been adopted to improve the character of the native inhabitants. For about thirteen years, schools, both for Malay and Chinese children have been opened; and one of them has been kept in an idol's temple. The Holy Scriptures, as well as many other books, have been put in circulation.

The good, which foreign residents in the East may do, by countenancing and supporting schools and the circulation of books, is very great. This subject has been overlooked, and greatly neglected, though it is one of much importance. It certainly should, and we wish it might, receive greater attention.

SANDWICH ISLANDS. — The first Christian teachers, who went to the Sandwich Islands, were instructed by those who sent them forth, "to aim at nothing short of covering those islands with fruitful fields, and pleasant dwellings, and schools, and churches, and raising up the whole population to an elevated state of Christian civilization; also to introduce, and get into extended operation and influence among them, the arts, institutions, and usages of civilized life and society; above all, to convert them from their idolatries, and superstitions, and vices, to the living God." Thirteen years have not yet passed since these men entered on their labors; then, it was difficult to find a people in a lower state of degradation; they were without letters, and all the comforts of civilized life; now, they have books, schools, and written laws; churches have been built, useful arts and institutions introduced; and they are taking rank with the civilized and Christian nations of the earth.

Our latest accounts from the Islands are to Sept. 16th; by which we learn, that the various improvements which have

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been commenced, continue to progress; and that a deputation had been sent to the Marquesas, and the Society islands, with a view to promote benevolent operations there. The reinforcement arrived at the Islands on the 17th of last May; the annual meeting of the missionaries was held immediately afterwards; fifty-two were present, five only being absent. At the solemnities of the sacrament, 4000 natives were present, of whom 300 were communicants, and partook of the sacred emblems of our Lord's death. Kaahumanu, regent, died on the 5th of June; her biography, it is expected, will be published.

In regard to the charges which have been brought against the missionaries at the Sandwich and South Sea islands, by Kotzebue and others, we are glad to see the mild, candid, and completely triumphant vindication which has been published by Mr Ellis.

Bombay.—We have letters from Bombay and Belgaum to about the middle of last Aug. From one dated at the latter place, we have interesting particulars concerning the progress of truth at Poonah. Not long ago, the government would not admit missionaries into that place; and a quantity of tracts, which were sent thither for distribution, were "seized by the magistrate there, and forwarded to the government at Bombay, who wrote to the missionaries, prohibiting their sending any more. The persons, who took the tracts for distribution were marched out of Poonah under guard."

Now, there are two missionaries seated in that very place; others are at stations more in the interior; and still others, at other places in the vicinity; "and within the last two or three years several missionary tours have been taken in various directions; the tidings of salvation proclaimed in the name of the Lord Jesus, and portions of Scriptures and Tracts widely distributed. Thus the good seed of the everlasting Gospel has begun to be sown in these parts, and means are using daily, for the still more general diffusion of the knowledge of Christianity.

"It remains for us to persevere in labour, and to be earnest in prayer for a blessing from above, so that the seed may take root, spring up and bear fruit to the glory of God in the conversion and salvation of immortal souls. He who has thus opened a wide field for labors, removed every obstacle to the free communication of his Word, who has raised up and sent forth the laborers into the field, doubtless, can and will in his rich mercy, and by the power of his Spirit, cause the work to prosper. "His holy word sent forth, shall fly the spacious earth around; and every soul beneath the sky shall hear the joyful sound." —Yes; not only *hear*, but the idols shall be banished—they shall be cast away as unprofitable things. Idolatry shall be abolished, and all the inhabitants of the earth shall come under the dominion of Christ, and unite in ascribing to him power, and glory, and crown *Him* Lord of all."

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LITERARY NOTICES.

THE CATECHISM *of the Shamans; or the laws and regulations of the priesthood of Budha in China; translated from the Chinese original, with notes and illustrations.* By CHARLES FRIED. NEUMANN. 8vo. pp. 152. London; *Printed for the Oriental Translation Fund, and sold by* J. Murray, &c. 1831.

THIS work is dedicated to sir George Staunton, Bart. "with profound respect and esteem," by the translator. Sir George is, we believe, one of the most persevering patrons of Chinese literature in Great Britain. And we have heard that he is particularly attentive to continental poor scholars in general, and to sinologues in particular. Of our friend Neumann, too, we cannot but speak in the language of unaffected respect and regard: although we cannot praise him for perfect accuracy, nor yield entire submission to all his German theories. We remember him very well, and always enjoyed his discursive conversation on all subjects, excepting "*peculs* and *catties*," to which he had a great aversion. We avow ourselves Neumann's friends, but that shall not prevent our telling him, and the world, (we mean the Chinese reading world—a very small portion of mankind,) what we think of his "Catechism."

In the first place, we object that he has not told us what in the original, is the name of the book he has translated. We looked over his pamphlet, as critics do, once, and again, and a third time, and after all could find no native name to his catechism. We found, very easily, what he calls "The Breviary of the Shamans," because he gave the name of it both in Chinese and English, "*Sha mun Jih jung*;"—but here, as well as in many other places, he is careless and erroneous in his Chinese spelling; his *jung*, should be *yung*; and in other places, his *chung* should be *chwang*, &c., &c. However these are little faults. We have, by search found out his original, the name of which is *Sha-me leuh-e, yaou leŏ*, "an Epitome of the most important prohibitions and regulations for Shamans." Our copy is the Chung kan, a new edition; and it contains, *tsăng choo yuen ke so yen*—"additional comments, with minute explanations of the causes and rise of things" (or phrases).

This is probably the same edition that the Professor had; but why he has called the *ten* prohibitory precepts, and *twenty-four* regulations for personal

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conduct,—intended, as is said in the book itself, to give dignity and inspire respect,—"*A Catechism*," we do not know. There is nothing of the catechetical form in the composition. Indeed, we have never seen that form used in any Chinese book. The ten precepts in Mr. N.'s translation are thus arranged.

1. Thou shalt not kill any living creature.
2. Thou shalt not steal.
3. Thou shalt not be lewd.
4. Thou shalt not do wrong by thy mouth.
5. Thou shalt not drink strong liquors.
6. Thou shall not perfume the hair on the top of thy head; thou shalt not paint thy body.
7. Thou shalt not behold or hear songs, and pantomimes, and plays; nor shalt thou perform thyself.
8. Thou shalt not sit or lie on a high and large couch.
9. Thou shalt not eat after the time.
10. Thou shalt not have in thy private possession either a metal figure (an idol), or gold, or silver, or any valuable thing.

Such is the decalogue of the Shamans! The original expressions are more simple than the translation of Mr. N. He has, unnecessarily, added *thou* to each interdict to make it read like the Decalogue of Moses: as in other places, he very erroneously applies Christian names to what differs materially from the Christian sense, and so blinds his own understanding, and throws dust in the eyes of others, to give color to his own sceptical theories; such as that, all religions are alike; and to the philosopher all are equally untrue. In this way he uses Scripture, church, clergy, &c.; and says first, that Budhism is like Roman Catholicism; and next, that it is the Lutheranism of the Hindoo church; whilst another Indian sect is its Calvinism; and a third its Socinianism. He might, with as much philosophical accuracy, say that every brute biped is like man, because it has feet, and body, head, eyes, mouth, and ears;—which certainly indicate a great deal of similarity. How can a system which talks of Deity as being "*nihility*," "a something-nothing, or a nothing-something," &c., be compared to anything, either Jewish or Christian!

The Chinese wording of the first five interdicts is thus;

1. Puh sha săng, "Do not kill sentient beings."
2. Puh taou, "Do not steal."
3. Puh yin, "Do not marry."
4. Puh wang yu, "Speak not falsely."
5. Puh yin tsew, "Drink not wine."

The third interdicts to the Shamans all sexual intercourse; and these precepts are for the priests, and not for the people, therefore Mr. N.'s translation is wrong. The word he has translated *lewd* is explained as we have now given it. The Confucianists often laugh at the Buhdists for interdicting marriage; which seems to have induced the commentator to add

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a note, saying, that this third precept does not apply to those who live at home, in the same sense. It only interdicts those not included among wives and concubines. The fourth interdict forbids, not only saying what is false, but also all bad language calculated to corrupt or injure others; scolding, talebearing, &c.

The twenty-four "insipid regulations," as Mr. Neumann calls them, which form the second book of his Catechism, are divided into sections which are numbered. We subjoin the heads of the chapters,—"intended to give dignity and inspire respect."

1. Respect to be paid to the great Shamans.
2. Duties to a teacher (or gúrú).
3. On going out with a master.
4. Behavior in public, and
5. At the public table.
6. Concerning the performance of worship.
7. On hearing the law.
8. On studying the sacred Books.
9. On entering the halls of a monastery.
10. Concerning behavior, on entering the hall for worship.
11. On the transaction of business.
12. On bathing.
13. On entering a privy.
14. On sleeping.
15. On sitting round a fire.
16. On behavior in the sleeping room.
17. On visiting a nunnery.
18. On going to people's houses.
19. On begging for food.
20. On going among the multitude.
21. On going to the market,
22. In nothing, to act for one's self, but to ask permission.
23. On going to a distance, or traveling.
24. Concerning utensils and vestments.

Under these twenty-four heads or chapters are many things silly, trivial, mean, and disgusting; neither conferring dignity, nor respectability on the contrivers or performers. Such as;—you must not call a great Shaman by his name; you must not listen by stealth to a great Shaman explaining the law; you must not speak of his faults; you must not sit, but rise up when you see a great Shaman passing by; you must not enter the master's door without thrice making a noise by smacking your fingers; you shall look upon a *hoshang* priest as if you saw Budha himself; when you wash your face you must not use much water; you must not blow your nose, nor spit in a temple, in clean rooms, or on the clean ground, or in clean water; you must not laugh much; if you do laugh aloud or yawn, you must hide your mouth with your sleeve; must not form a friendship with a young Shaman boy; whenever you close your hands in prayer you must not let your ten fingers be in disorder; must not put your fingers in your nose; when hearing the law, you must not spit nor cough aloud; you must not blow the dust off the sacred books with your

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breath; for in the first place, the breath stinks; and in the second place, it shows want of respect; you must not study books of divination, of physiognomy, of medicine, of drawing lots, of astronomy, of geography, of charms, of alchemy, or any magic arts; you must not study poetry; you must not take hold of sacred books with dirty hands; before sacred books you must consider yourself in the presence of Budha, and not joke or laugh.

Such is a specimen of this religion of reason, and the rules of a Shaman monastery. We will not conduct our readers to the bath, and some other places alluded to above, in the heads of chapters.

Prof. N. has, in general, given the sense of the original; we have observed a few places, however, where he has mistaken it. As for example, in page 109, on hearing the law, the original reads, *Puh tih we hwuy, ching hwuy; juh puh chuh kow*, "you must not when you don't understand, say, you do understand; and what enters the ear, (instantly) utter with the mouth." This Mr. N. translates, thus, "All that enters into your ear, shall not indiscriminately pass out of your muoth; you shall not say what should not be stated before the congregation." Here the sense of the whole paragraph is lost, and he has introduced "*a congregation;*" whereas there is properly no such thing as a congregation in the whole system. The persons present are all priests and pupils. Mr. N. has taken a sense of *hwuy* which does not apply here. Morrison (4560) defines it "to unite; to assemble; an association;" thus far congregation would do. But he gives below what shows that *hwuy* also means to unite thoughts; to associate ideas; to *understand*. One of Morrison's examples is, *hwuy tso*, to know or understand how to do a thing.

In page 147 also, the Prof. has quite mistaken the sense. The original reads, *yuen hing, yaou keä leäng păng*—"When traveling to a distance, you must avail yourself of the company of a virtuous friend; *Koo jin sin te we tung, puh yuen tseën le kew sze*, the "ancients, when the ground of the heart did not understand; did not regard a thousand *le* (miles), as too great a distance to go and seek for a teacher." Of this, Mr. N. gives the following version. "With regard to traveling for visiting a friend who lives far distant, our forefathers formed different opinions; —but this is certain, you should not ask the master for permission if your friends or parents live farther off than a thousand le." This is blundering with a vengeance. The phrase, "*puh yuen tseën le*," seems to have puzzled the Professor; verbally "not distance thousand le,"—but the word *distance* is used as a verb, or to consider as distant. Mencius has the same expression. The king said to the philosopher, *Sow, puh yuen tseën le urh lae*—Venerable Sir, you having not thought a thousand miles too great a distance to come hither, &c.

We shall notice only one more place in which the translator misleads his readers. See page

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78, the [illegible]
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The original is, 'Do not
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Thus we have taken a h
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that a civilized and warlike nation must "necessarily, in spite of itself, extend its empire over them." We for ourselves positively disclaim the wish for any other conquest than that of truth over error.

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In closing this article, we have to record, with deep regret, the death of the respectable oriental scholar and sinologue, M. Abel-Remusat. He is cut off in the midst of his labors to elucidate the subject of Budhism.

THE *Divine Authority and Perpetual Obligation of the Lord's Day.* By DANIEL WILSON., M. A. Vicar. London; 1831. pp. 206.

A COPY of this excellent little book, and one only, so far as we know, has reached China. It is from the pen of that eminent servant of Christ, whose name appears above, as vicar of Islington; but who is now Dr. Wilson, the lord-bishop of Calcutta. The work consists of seven sermons, prefaced by a pastoral address to the inhabitants of the parish of Islington. The whole is dedicated to the bishop of London, who has distinguished himself as the advocate of the Sabbath, in opposition to the archbishop of Dublin, who has, we think, erred egregiously, by pleading for its abolition, under the Christian dispensation.

The bishop maintains that, although subordinate matters concerning the *Sabbath* of the Jews, and *Lord's day* of the Christians, have been disputed, it has, in every age, since creation was finished, been a fundamental point, that there should be a day of religious exercise and holy rest, after six days' work. And that the "whole church of Christ, in the proper sense of that term," has maintained this great doctrine.

In studying the subject, Dr. Wilson has omitted no author of any note, belonging to any nation or any church. He is obliged to dissent from eminent writers of his own church, the famous and elegant bishop Taylor; Drs. Ogden and Paley;

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archbishop Bramhall, and the present archbishop of Dublin, &c.; and he joins with the nonconformist Dr. Owen, who lived in the times of Cromwell; with Jonathan Edwards of New England, who has "defended," the bishop adds, "the change of the Sabbath from the last to the first day of the week, in his own lucid and convincing way." "Dr. Dwight, continues the bishop, as well as his illustrious countryman, Edwards, has honored the American school of theology—rapidly rising into importance—with a most convincing and able discussion of the question, in all its branches, both theoretical and practical. This perhaps forms the best of our modern treatises; though it would be unjust to Dr. Humphreys of Amherst college, to withhold a tribute of praise from his excellent essays."

Dr. Wilson thinks the best single sermons, in a practical point of view, on this important subject, are those of dean Milner, archdeacon Pott, and Dr. Chalmers "of the Presbyterian church in Scotland;" "the last is in the most powerful and awakening manner of its author, and of itself settles the question." Thus liberal is our author in giving praise where he thinks praise to be due.

The train of argument pursued by the bishop is, that the Sabbath was appointed by divine command as issued in Paradise; republished in the decalogue or moral law; to [illegible] enforced by the prophets: [illegible];" thus recognized and vindicated by [illegible] do. But the Lord of the Sabbath, and [illegible] knows that his Apostles; and received, and [illegible] to unite acknowledged in the primitive, [illegible] ideas; and every succeeding age of [illegible] of Morri- [illegible] the church. Thus far Dr. [illegible] *hwuy tso*, Wilson would mentioning the [illegible]erstand how authority of the church of [illegible]ngland, in reference to he[illegible]also, the Prof[illegible]ers; but in an [illegible]aken the sense [illegible]pendix to mean what that [illegible]eads, *yuen hin*, according to the *fixed formul[illegible]g păng*—"Whe[illegible]ers; and taken occasion to re[illegible]a distance, y[illegible]rove the Rev. Mr. Fellowes, [illegible]ourself of the co[illegible]a clergyman high in station, [illegible]rtuous friend; [illegible], who, notwithstanding the artic[illegible]*we tung, puh* [illegible]ce, lit. angry and bomlies of [illegible]*kew sze*, the [illegible]ese church has attended, i[illegible]when the ground c[illegible]ese order to support its non-[illegible]d not understand [illegible]e of the Lord's day, [illegible]egard a thousan[illegible]nheritance to sweep away the tea comp[illegible], as too great a di[illegible]mandment altogether."

[illegible]and seek for a tea[illegible] conclusion, we might be askes, Mr. N. gives the [illegible] that [illegible]sion. "With rega[illegible]How comes it to pass knowing for visiting a [illegible] the Chinese have lost the which [illegible]far distant, our [illegible]edge of the Sabbath! asking [illegible]d different opin[illegible]we would answer by comes it [illegible]another question, How certain, you sh[illegible]to pass that the Chinese hav[illegible]master for per[illegible] lost the knowledge of God hi[illegible]friends or par[illegible]self, and of creation, as well as of [illegible]than a thous[illegible]the Sabbath! We suppose that [illegible]ndering wit[illegible]objector would not infer fr[illegible]e phrase, "[illegible]in this fact, that there was no [illegible]seems to h[illegible]Almighty Creator, though he would have us [illegible] that there was not, originally, any Sabbath.

We sincerely wish the bishop of Calcutta would reprint his very seasonable book; and let it be circulated widely throughout the East.

* We observe with pleasure, that throughout his work, the bishop prefers the Old Testament term, *Sabbath*, and the New Testament one, *Lord's day*. We have not noticed anywhere that he uses the word *Sunday*, except when, by way of reproof, he speaks of "Sunday recreations, the Sunday newspapers," &c.

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JOURNAL OF OCCURRENCES.

NCHOW.—On the 10th instant, reached Canton from go- Loo at Leĕnchow, saying that untaineers had broken forth in all directions, plundering, rdering the people. He-ngăn uperial commissioner ordered rts to be built, on two com- g hills, to awe those who had been in rebellion. But the ders waited till the commis- had set off for Peking, and ps were withdrawn to Can- n they assembled, and attack- orkmen; and, after putting death, laid their works in

rther rumored, that a large anditti in the neighborhood low, a little to the eastward of eat of the insurrection, have ced resistance to government, he appellation of the Yangteĕ- sociation; or "*the iron-bar po- union.*"

the 26th, it was reported that or Loo had sent to the foo- for the wang-ling, or royal or- in his keeping, that he might put immediate death *three hundred* mbers of the Triad Society, whom has seized at the hills. It is his pur- pose not to leave one of them alive.

DECAPITATION, &c.—On the 22d instant, *seven* men, and on the 25th, several more were beheaded, at the usual place of execution in Canton. In a former number we mentioned the decapitation of *seventeen* individuals. These executions are performed in the most public manner, and are of very frequent occurrence, amounting to many hundreds and some say from one to two thousand annually; they are noticed, in the court circular, in the most summary manner. Without even mentioning the names or the number of criminals, it is simply stated, *keuĕ fan jin peih:* such and such officers reported that, "*the execution of the criminals was completed.*"

The design of such exhibitions, so far as they are intended to be a *terror to evil doers*, is very good; but it may well be questioned whether the end proposed is attained. Such gross exhibitions of cruelty, so frequently presented, not only shock the better feelings of the human heart, but tend to render the hardened more hard, and the desperate and cruel still more ferocious. Especially must this be the case, when there is but little moral feeling, and when there is no fear of omniscience, nor apprehension of a just retribution in a future state of being. Many in China, not only of banditti, but of the "best classes" also, are atheists, and *deny the immortality of the soul.* With such principles, —or rather with such a want of principle,—oppression, or want, or passion, urges them on to desperation, till they fall victims to the "paternal laws" of the land.

Suicide, which cannot, as in England, be here attributed to gloomy weather, is owing to the erroneous opinions entertained on religion. We should tire our readers were we to notice all the cases of this kind, which we hear of. While writing one account, another and another is reported. A youth belonging to one of the government offices, being prevented by his father from marrying a prostitute, went, and with her took a dose of poison in their wine. He perished; the woman's life was saved by an early emetic. He, probably, was last attended to, and when it was too late. The poison had taken its full effect, and life was extinct.

We hear, also of banditti coming at night, and carrying off young

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women from lonely houses near the banks of the river; then, having abused their persons, offering to return them for a ransom. Alas! there is no knowledge of God; no love to his Name; or fear of his wrath in the land.

The young man, alluded to above, died, the report says, at the *hwalin*, or "flower forest," as the haunts of prostitution and debauchery are called; for the Chinese, not only in their poetry, but also in their common phrascology, represent the paths of vice, as "strewed with flowers." Thus they lend their literature, and their poetry, to disguise the fact, that those paths, and those abodes are "*the way to hell;* going down to the chambers of death." Prov. vii, 27.

Fire at Shameen.—By the fire of October 30th, mentioned in our last number, the destruction of property was very great, and several persons lost their lives. Upwards of ten of the pitiable victims of that infamous neighborhood were lost; a part of whom were burnt to death; and the others were carried off by banditti, to be resold or redeemed. For one individual 300 taels of silver were demanded as a ransom, by the men who stole her. This money not being speedily forthcoming, the depraved men brutally violated her person, till by their crimes they caused her death. This unhappy sufferer was only 20 years of age.

Fires break out at this place almost every year; and although they are officially attributed to accident, yet there is reason to believe they are caused by incendiaries. The local magistrate has issued a proclamation, offering a reward of 100 dollars to any one who will seize a principal incendiary; and 50 dollars, for an accomplice. But the seizure must be made at the *spot* where the fire commenced, and at the time of the act!! If any seize an innocent person, and bear false witness against him, they will be punished as if they had committed the crime themselves.

Domestic Slavery.—The buying and selling of boys and girls, which is one of the bad effects of the laws of China, is an unpleasant subject of contemplation. We are assured, that by far the larger portion of the eight or ten thousand of that unhappy class of women, referred to above, who have their abodes in and about Canton, are persons who were bought when mere children. In this situation, they are compelled, by the cupidity of one class of persons, to yield themselves up to the vicious propensities of another class; and to put on a smile, and appear gay, while they possess a diseased body, and an aching heart. Thus they are scorned by society without, while inwardly they are suffering the agonies of a guilty conscience. It has always appeared to us, that, that selfishness, which seeks its own gratification, by sacrificing thereto the happiness of another sentient being, is the very spirit which actuates devils in hell.

The Yellow River.—On the 14th ult., an affray took place at the junction of the Yellow river with the Hungtsih lake, which excited the indignation of the emperor. To mitigate the entrance of the waters of the river into the lake, certain embankments have been raised by government. The rise of the river threatened their destruction, and some workmen were employed to strengthen them. For some reason, not explained in the Gazette, a large party of insurgents, headed by some respectable people, came in boats, and were provided with small arms. They put a stop to the work; tied up the workmen; and before military help could be procured, excavated a passage more than ninety cubits wide and thirty cubits deep, to render the river and the lake one confluence of waters.

When a military force appeared, the insurgents fled away in their boats. On account of this proceeding, the emperor has ordered all the principal officers, and among the rest, *Changtsing*, who is styled the governor-general of the river, to be subjected to a "*severe*" court martial.

Death of a Family.—One of the hoppo's custom-house attendants, named Choo Payay, had a north country servant, named Yang, who had been with him a long time. Yang was married, and had a daughter about fourteen or fifteen years of age. She was engaged to be married to

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a man belonging to the government office. Yang owned a house in the city where his wife and daughter lived. On the 20th of the last moon, Yang went round to the neighboring shops, and paid all his debts, which suggested a suspicion that he had obtained some ill-gotten gains. However there was no proof of this. The next day, the door of his house remained unopened till noon. The neighbors knocked and called; but no answer was given. At last, they broke open the door, and on entering found Yang and his wife hanging by the neck, on the opposite sides of the bed, and the daughter rouged, dressed in scarlet, and other gay raiment, lying on the bed, a corpse. They were all three quite dead.

The neighbors united their names and informed the Nanhae magistrate, and also Yang's master. The next day, as the magistrate was proceeding to hold an inquest on the deceased, the master, Choo Payay, laid hold of his sedan, knelt, and knocked head, intreating him to desist; which, at last, the magistrate did, on the master's promising to have all the bodies decently interred.

The cause of this melancholy catastrophe is not known. Who can but lament the ignorance, or pride, or passion which leads to self murder!

The cause of the girl's being dressed arises from a belief, that after death, the individual will appear among the inhabitants of the invisible world in the attire in which she died. We once knew a case of a young wife. who being offended with her husband, dressed herself, took poison, and died. Even murderers, going to the place of execution, dress themselves, from the same motive, in the best raiment they can procure.

A MATCH.—The bad effects of the system of early betrothing young children, or even infants before they are born, as is sometimes done, was exemplified the other day in a case which occurred in a village of the Pwanyu district. The lad *Ho* was early betrothed to the lass *Seay*, of course, without their consent, When this took place, both families were prosperous. Ho's affairs, however, went ill in the world, before the proper age for marriage arrived. On this account marriage was deferred for several years, till the lady reached the age of 24, and the gentleman 26. He appears to have been some spoiled child, which Miss Seay would, of course, know by report, though she was supposed never to have seen him. Her family wished to get rid of the contract, but the poor and the profligate would not consent to give up the match. The unfortunate young woman must marry. Therefore, on the 25th day of the 9th moon, the external ceremonies were performed, and the lady was carried to the house of the husband. When evening came, however, she would not retire; but addressing her husband said, "Touch me not, my mind is resolved to abandon the world, and become a nun. I shall this night cut off my hair. I have saved two hundred dollars, which I give to you. With the half you may purchase a concubine; and with the rest enter on some trade. Be not lazy and thriftless. Hereafter remember me." On saying which, she instantly cut off her hair. The kindred, and worthless husband, seeing her resolution, and, of course, fearing suicide, acquiesced, and Miss Seay, who left her father's house to become a wife, returned as a nun.

It is said, young ladies are often reduced to this necessity, and cry, and plead with their parents to permit it, rather than become wives of men reduced to poverty, and perhaps of bad character besides. But few have the resolution to get rid of a bad bargain in the spirited manner of Miss Seay.

A LITERARY GRADUATE.—A young man named Lew Tingse, who is a literary graduate, has appeared at the Board of General Police * at Peking, with a sealed document from his mother, complaining of the unjust and tyrannical treatment of certain official people, who contrived to get his father driven from his farm, and then so maltreated his mother and sister, that the sister threw herself into a well and was drowned.

* *Toochá Yuen*, means the "Censorate," or the court of universal scrutiny. It is appointed to receive appeals to the emperor.

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In ancient times a drum was placed at the imperial gate; by beating upon the drum, oppressed persons gained permission to appeal to the emperor in person. Now, instead of this process, the Board of General Police are empowered to receive appeals, and to transmit them, if they think proper to his majesty. In the present instance, according to a regulation established by 'Keäking, the late emperor, the young man was compelled to break open his own sealed letter, and after an examination of its contents, was locked in irons, and delivered over to the criminal court, to abide the consequences of an appeal to his majesty.

An Invitation to Prosecute.—We were not aware that the Chinese government ever sent forth an invitation to the people to come forward, and give evidence against an individual, who was accused of crimes by common report, till we met with an instance of it in a recent publication. *Yĕ Mungche*, of Tungkwan district, called the village tyrant in our last number, carried his atrocities to such a degree, that the people who hated him, were, at the same time, afraid to complain against him Both the local government, and the supreme authorities in Canton, had heard much of his atrocious proceedings, but there was a defect of legal proof. A proclamation was, therefore, issued by *Woo*, the magistrate of Tungkwan heĕn, saying, that "he had heard rumors of Yĕ's usurping people's lands; getting possession of their houses; seducing their wives and daughters; harboring banditti; devouring the villagers as if they were fish or flesh: and to raise money, committing an unheard of atrocity;—opening the graves and carrying off the bones of the dead, in order to obtain a ransom for them."

A new balled concerning Yĕ, ridiculcs him as a man of virtue; for, he put the bones into separate bags, and labelled them, to enable the living to recognise the bones which belonged to their respective ancestors.

The magistrate supposes it possible that some lies may be mixed up with the truth, but he invites all who have truth to tell, to come forward and do it.

New Sect.—There are several hints in the Peking Gazettes, concerning one *Yin Laouseu*, who called himself Nan-yang Budha, and drew away several thousand disciples after him, whose ramifications extended to three provinces. His body has been cut to pieces by the slow and ignominious process, and his head paraded about in the place where he taught, as a warning to all. The old man's son, Yin Mingtih, for conniving at what his father did, and "assisting his wickedness" was decapitated immediately after. Some others are named, who are to meet the same fate after the autumnal assize.

The Interest of Money.—In the Peking Gazette we observe, that the Chinese government frequently puts money out at interest with the merchants, for the purpose of creating a perpetual local fund. On the northern frontier, the following case illustrates the usage, and shows the rate of interest.

His majesty was requested by Woo Chunghih to lend ten thousand taels to be given to the merchants at one per cent. per month, which would produce 1,200 taels a year. Of this sum, one half was to go annually to replace the original ten thousand, and the other half to be applied to the public demands of the station. After fourteen years, when the loan would in this manner be repaid, the whole of the interest and capital was to belong to that station. Then in the event of intercalary years, when there were 13 months, another hundred taels would be forthcoming, and in the same way half was to go to replace the original sum, and the other half for public use. One only wonders what commerce, on the northern frontier, could afford to borrow money at 12 or 13 per cent. per annum.

Unburied Dead.—It is the usage among the natives, to keep the dead bodies, of parents especially, till they can obtain a lucky place to inter them. The rich being deceived by pretended geomancers, often keep their parents for years uninterred; but they are coffined and lodged in a building appropriated to them. The poor who cannot get satisfied in regard to the place of burial,

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leave the remains uninterred about old hills or hedges; not in all cases very well coffined. On the 3d inst., government issued an order to all such, directing them, either to inter these remains within a limited time in places of their own, or bring them to the charity burial ground,—the Golgotha, or *Calvi capitis area*, the Calvary of Canton,—that they may be there buried.

"*An angelic remedy for opium-smoking.*"—Among the many doctor's placards pasted against the wall of the Company's landing-place, there is one with the above title. This "angelic" intimation was received by means of the *ke* (see Morrison's Dict., 5300) or pencil, suspended above a table, having sand strewed on it. After certain incantations were performed, the angel came, and moved the pencil, so as to write the secret prescription. The materials of which the medicine is compounded, is the *secret;* the mode of using it is fully explained in the placard, and is rational enough. It is to diminish the quantity of opium daily; and beginning with a little of the substitute, to increase it daily, till the opium is left off altogether. Then to begin and gradually leave off the substitute, taking nothing instead, till it is altogether disused, and the patient is happily freed from any desire or necessity either for the one or the other.

Hookwang.—A case of adultery and murder having occurred in this province has been carried before the emperor. The wife of Heě Wantseäng, apparently a person of respectability, carried on an adulterous intercourse with Keä Yingfang and a servant Lemo, who is already dead,—in consequence, probably, of the treatment he received since the affair was discovered. The master wished the wife to quit her husband, and abscond with him; which she refused to do. It was therefore resolved on by some of the parties to poison the husband. This diabolical plot succeeded. He was poisoned with arsenic. The Courts of Hoonan concluded their trials by reporting to the Board at Peking, that Lemo, now dead, was the sole agent of committing the murder; that the other two persons were innocent of this; they even knew nothing at all about it. The Board and the emperor will not believe this. Dissolving the arsenic required time; it could not be done in a moment; the deceased servant may merely have done what he was commanded to do by the master. It is, therefore, decreed that the trial shall be renewed, and the witnesses and parties be questioned by torture to elicit the truth.

Asylum for the Blind.—The Pwanyu magistrate has issued a proclamation concerning this governmental institution, requiring all the blind to appear in person, and show their tickets, and be examined. According to his account, there are 2394 blind people, both men and women, who receive a monthly allowance. The amount is said to be 4 or 5 mace a month, under a shilling a week. This is insufficient for food, and they are allowed to beg, to sing, &c., for the additional means of subsistence. There is no useful work, such as basket-making, contrived to keep them employed. Nor is there any asylum supported by voluntary subscription. The magistrate suspects that tickets are handed to those to whom they were not originally given, and that people only "half-blind" impose on the government. He threatens such in case of detection.

Thieves.—In another public proclamation he complains, that since the autumn has set in, he has been annoyed by numerous applications on account of petty thefts. These arise, he says, from the district constables and night watchmen receiving bribes to connive at, and protect, opium hotels; gambling houses; and abodes of ill-fame where stolen goods are received, and thieves and vagobonds "nestle." He calls upon landlords, who may have, "by mistake" let their houses to such people, to expel them; in doing which he will lend his assistance. If they do not, and are afterwards found out, he threatens to confiscate their houses, and punish their persons.

Punishment requested.—The governor of Peking has requested the emperor to punish him severely, for failing to detect Yin Laouseu, who had formed a plot to rebel, and obtained thousands of associates in three provinces. The emperor has granted the governor his request.

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MARINE INTELLIGENCE.

WHAMPOA.—The arrival of a chaplain for seamen in the port of Canton, was noticed in our last number. He has now preached four Sabbaths, and, as we hear from various quarters, to numerous and attentive auditories. The masters of different ships have very obligingly, prepared their decks for these services, and offered their boats to convey the chaplain from and to Canton, where he resides.

Notice has been given, that on the next Lord's day, Dec. 2d, by permission of Divine Providence, the Bethel flag will be hoisted for the first time on board *the ship Morrison*, and that the Rev. DR. MORRISON will perform divine service, and preach a sermon on that occasion.

We are most heartily glad to see the interest which is *beginning* to be manifested, here and elsewhere, in behalf of seamen. They are emphatically, the sinews of commerce, and substantial links in the great chain that binds continents together. Weaken them, and you hinder the free intercourse of nations; destroy them, and you strike a death-blow to the vitals of states and empires; elevate them, and under the direction of intelligent and scientific masters, you have a community, than which none is more hardy, active, generous, and worthy.

For the sake of our distant readers we would remark, that Whampoa is the anchorage for all foreign vessels trading at Canton. It is in lat. 23 degrees 6½ min. N., and about 14 miles east from Canton city. It has now about 50 sail, and about 3000 seamen. It is a fine, safe anchorage; and contains, annually, during the autumnal and first winter months, according to the number of sail, one of the finest and richest fleets in the world.

LINTIN.—There are now at this anchorage some fifteen or twenty ships; the U. S. ship Peacock, captain D. Geisinger, is among this number.

COAST OF CHINA.—On the 29th of Sept., the emperor in council, issued an order to all the maritime provinces, directing the local officers to put the forts and ships-of-war in repair, in order to scour the seas from time to time, and drive away any European vessels that may make their appearance on the coast. Allusion is made to the ships which have lately entered the "inner seas," (as he calls the northeast coast) much to the annoyance of his majesty.

Postscript.—Governor Loo is still at Leënchow, executing his "*royal order;*" three of the rebel leaders have been put to the sword. We hear this morning, that he will detain 3000 troops at the foot of the hills to keep down the insurgents.

The weather continues unusually mild, but very dry and very warm.

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THE

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REVIEW.

THE *Sacred Edict, containing sixteen maxims of the Emperor Kanghe, amplified by his son, the Emperor Yungching; together with a paraphrase on the whole, by a mandarin. Translated from the Chinese original, and illustrated with notes.* By the Rev. WILLIAM MILNE, Protestant missionary at Malacca. Pp. 299. 8vo. London: 1817. Printed for Black, Kingsbury, Parbury, and Allen.

"CHINA presents the very remarkable spectacle of a vast and ancient empire, with a civilization entirely political, whose principal aim has constantly been to draw closer the bonds which unite the society it formed, and to merge, by its laws, the interest of the individual in that of the public. All other ancient civilizations have, on the contrary, been based upon religious doctrines, which are the best adapted to give stability to human society, by softening the ferocity naturally incident to [fallen] man.... As far as we can trace the organization of society in China, in the remotest antiquity, we find it established on the politico-patriarchal principle. The emperor is considered as the father of his people; his subjects constitute his family. The prime virtue, the prime

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duty, is filial piety; children are to practice it towards their parents, and subjects towards their monarch* and those who represent him. The ancient Chinese never acknowledged a system of religion as a preservative of social morality, and to be denoted by any kind of worship."

This extract, which we have made from the writings of a learned French sinologue, is a very befitting introduction to the remarks we propose to make on the *politico-moral* work, the title of which stands at the head of this article. Among all the modern standard works of the Chinese, there is no one which holds a higher rank in their estimation, than the Sacred Edict. Though it is emphatically true that the Chinese rulers and teachers, like their brethren in Western Asia, in other times, "say and do not," still it is desirable to know what they do *teach*. A succinct account of the Sacred Edict will, we think, go far to supply this desideratum.

The *sixteen maxims* were written by Kanghe, the second, and the most learned, beloved, and renowned emperor of the present dynasty, near the close of his reign. This ended A. D. 1723, when he was succeeded by his son, the emperor Yungching, who published the *amplification* of his father's maxims, in the second year of his reign. Wang Yewpo, superintendent of the salt revenue, in the province of Shense, was the mandarin who wrote the paraphrase; but at what time does not appear, either in the translation, or the copies of the original which are now before us.

By a national statute it is required, that the Sacred Edict be proclaimed throughout the empire, by the local officers, on the first and fifteenth of every moon. The manner of doing this is thus described in the translator's preface. "Early on

* The phrase, "father of his people," is not much used by the Chinese; the words *keun, te wang, hwang-te, teën-tsze*,—prince, sovereign king, emperor, son of heaven,—&c., are frequently employed.

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the first and fifteenth of every moon, the civil and military officers, dressed in their uniform, meet in a clean, spacious, public hall. The superintendent, who is called *Le-săng*, calls aloud, "Stand forth in files." They do so, according to their rank: he then says, "Kneel thrice, and bow the head nine times." They kneel, and bow to the ground, with their faces towards a platform, on which is placed a board, with the emperor's name. He next calls aloud, "Rise and retire;" they rise and all go to a hall, or kind of chapel, where the law [sacred edict] is usually read, and where the military and people are assembled, standing round in silence. The Le-săng then says, "Respectfully commence." The *Sze-keăng săng*, or orator, advancing towards an incense-altar, kneels, reverently takes up the board on which the maxim appointed for the day is written, and ascends a stage with it. An old man receives the board, and puts it down on the stage, fronting the people. Then, commanding silence with a wooden rattle which he carries in his hand, he kneels, and reads it. When he has finished, the Le-săng calls out, "Explain such a maxim, or section of the Sacred Edict." The orator stands up, and gives the sense," —i. e. rehearses the amplification, or paraphrase, or both.

This practice of publishing imperial edicts is of very ancient origin, and has received different modifications and attentions at different periods. The *Shoo King* says, "annually, in the first month of spring, the proclaimer of imperial decrees went hither and thither on the highways, with his rattle,* admonishing the people." Subsequently, the laws, or imperial edicts, were publicly read on the first of every month; which practice seems still to be required, but is in fact, we believe, wholly discontinued. At present the public reading of the Sacred

* The *rattle* was usually a metallic bell, with a wooden tongue; but sometimes, it is said, the bell itself was made of wood.

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Edict is kept up in the 'provincial cities,' but is neglected in the country towns, or *heën* districts. The people rarely attend this *political* preaching of the "mandarins."

The sentiments of the sacred edict are those of the *Joo-keaou*, or the sect of the learned,—the Confucianists. The maxims of Kanghe, in the original, consist of seven characters each; the characters of which the amplifications are composed are numbered, and the amount, usually about six hundred, is set down at the close; the characters of the paraphrase are not numbered; they constitute, however, about two thirds of the book. It is only in their most valuable works, that the Chinese number their characters; in this they resemble the ancient Hebrews, who used to number the words of their sacred writings; bnt among the Chinese it is a modern device, which, on account of the many various readings and discrepancies in the works of Confucius, Laoutsze, and others, has been adopted in order to preserve, in future, the genuineness of the text.

The style of the book before us, as composed by three different authors, exhibits considerable variety; the maxims are drawn out in measured prose; the amplifications are, the Chinese themselves being judges, written in a high classical style; but the paraphrase is colloquial and diffuse, abounding with the provincialisms of the northern capital. The translation from which we shall give some extracts as we proceed, is faithful to the original, perspicuous, and sometimes verbose. But our object in taking up this work, is not so much with a view to notice the method and style of the original or the translation, as to show the *sentiments*, *opinions*, and *habits*, which the Sacred Edict inculcates. To this task we proceed, and with as much brevity as the nature of the work will admit. We take the sixteen maxims in their order, copying them from the translation.

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1.—*Pay just regard to filial and fraternal duties, in order to give due importance to the relations of life.*

敦孝弟以重人倫

On these two duties the Chinese raise the whole system of their morals, and their civil polity. From parental virtue—which "is truly great and exhaustless as that of heaven"—Yungching urges the exercise of filial piety; which, he says, is founded "on the unalterable laws of heaven, the corresponding operations of earth, and the common obligations of all people." The "precise design" of his sacred father, in publishing the Sacred Edict, was by filial piety, to govern the empire; hence he commenced with filial and fraternal duties. The son must employ his whole heart, and exert his whole strength in behalf of his parents. Gambling, drunkenness, and quarreling are the destroyers of filial piety; and, in a word, every species of misconduct is unfilial. Were all dutiful to their parents, and respectful to their elder brothers, throughout the whole empire, or *world*, there would be rest; and as a final argument, their ancient proverb is quoted, "Persons who discharge filial piety and obedience, will have children dutiful and obedient; the obstinate and undutiful, will bring up children undutiful and obstinate." Such are the retributions, and the *only* retributions, which are unfolded in the moral and political systems of the disciples of Confucius; to them, in their sacred books, life and immortality are not brought to light; and like the Romams "their foolish heart is darkened."

2.—*Respect kindred in order to display the excellence of harmony.*

篤宗族以昭雍睦

Throughout the Chinese empire there are only about one hundred family names; hence the family relations are exceedingly numerous. To count up

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the number of their remote ancestors, to trace their genealogies, and to keep their family calendars correct, the Chinese, often, take the greatest possible care. But it is, usually, easy to compute the number of their "kindred," (of which they reckon nine gradations,) because they not unfrequently inhabit the same house. A case of this kind is cited by Yungching; and anotehr referred to, where seventy persons all ate together; and in this latter case the harmony was such, that even "the very dogs," of which "about an hundred" belonging to the family, were *renovated!* The nine gradations of kindred are thus denominated by Wang, in his paraphrase; "I myself am one class; my father is one; my grandfather one; my great-grandfather one; and my great-great-grandfather one. Thus above me are four classes. My son is one class; my grandson one; and my great-grandson one; and my great-great-grandson one. Thus there are four classes below me. These in all, myself included, make nine classes of kindred."

Yungching gives the following as the probable reasons why kindred are not respected, and harmony illustrated, *viz.* "either that the rich are niggardly, and void of the virtue of liberality; or that the poor are greedy, and have insatiable expectations; either that the honorable trample on the mean, and, relying on their own influence, annihilate regard to the heaven-appointed relations; or that the mean insult the honorable, and cast their angry pride at their own bones and flesh; either that having had a strife about property, the mourning badges are neglected; or that having met with occasional opposition, the virtues of kindred are instantly lost; either from privately listening to the ignorant talk of wives and children, or from erroneously regarding the false and reproachful speeches of tale-bearers;—hence arise altercations, injuries, and every evil." The admonitions and counsels of the emperor are in a similar strain, and are also equally just.

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3.—*Let concord abound among those who dwell in the same neighborhood, in order to prevent litigations.*

和鄉黨以息爭訟

The remarks on this maxim are very similar to those which occur under the preceding one; with this difference, that they are applied to a neighborhood instead of a family. The causes and effects of *discord*, and the means of preserving *harmony*, are pointed out, and all are warned and exhorted to avoid the one, and to pursue the other. "But this exhortation," says Wang, "though addressed to the soldiers and people, especially requires you, noble families, country gentlemen, aged persons of superior capacity in the neighborhood, first to set the example of harmony, in order to excite the simple people to imitation." In winding up his exhortation, the superintendent of the salt revenue becomes rather pungent and severe in his remarks on a class of men, whom he regards as the great promoters of litigations. He says:—

"Not attending to their proper duty they wish to become pettifogging lawyers; and with that view, connecting themselves with persons in the public offices, they learn to compose a few sentences of an accusation, the one half intelligible and the other not. They speak many things, contrary to their own conviction, in order to blind the minds of others. These persons set themselves up in the villages, and move persons to lawsuits; and then, acting as busy-bodies between the parties [with the specious pretence of being mediators], swindle money and drink from both. Moving and at rest they have only one topic, "Maintain your dignity;" they also say, "Rather lose money than sink your character." The stupid people, besotted by them, are led into deep waters; and notwithstanding, are unconscious of having acted wrong in listening to them. Probably these low-rate lawyers, either form vile schemes to set men at variance, or, walking in devious ways, assume threatening airs to frighten and deceive them; either put on the mask of friendship, yet lead men into snares; or knavishly borrow the language of justice, yet secretly effect their own private ends. According to the royal law, this description of persons ought to die—the justice of superior powers assuredly

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will not excuse them—when the measure of their crimes is filled up, their misery will be complete;—they will suffer the due punishment of their wickedness. Reflect for a moment. What one of all these bare-stick lawyers, of whatever country, ever came to a natural, or prosperous end?"

4.—*Give the chief place to husbandry and the culture of the mulberry-tree, in order to procure adequate supplies of food and raiment.*

重農桑以足衣食

In nothing are the Chinese more worthy of commendation, than in their attention to agriculture and the manufacture of cloth; in these particulars they have been equalled but by few, and excelled, perhaps, by none. Their *modus operandi* is simple, often rude; and in every respect peculiar to themselves. They are strangers to the modern improvements, and rely on diligence alone for success. "Of old time the emperors themselves ploughed, and their empresses cultivated the mulberry-tree. Though supremely honorable, they disdained not to labor, in order that, by their example, they might excite the millions of the people to lay due stress on the radical principles of *political economy*." So says Yungching, and adds, "Suffer not a barren spot to remain a wilderness; or a lazy person to abide in the cities. Then the farmer will not lay aside his plough and hoe; or the housewife put away her silkworms and her weaving. Even the productions of the hills and marshes, of the orchards and vegetable gardens, and the propagation of the breed of poultry, dogs, and swine, will all be regularly cherished, and used in their season to supply the deficiencies of agriculture."

There are very few substances, animal or vegetable, products of land or sea, which do not come into the list of edibles among the Chinese. In times of scarcity, in particular, which frequently occur, it would be difficult to say what they will not eat. A complete account of this subject would make a novel chapter in the history of the Chinese.

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5.—*Hold economy in estimation, in order to prevent the lavish waste of money.*

尙節儉以惜財用

Next to diligence, *economy* is to be practiced, and most rigidly in every expenditure, except in that required for the management of funeral obsequies, —"the greatest work of human life." In the book before us, while the people are required to go to the very utmost of their ability in preparing a coffin and grave clothes, in order that the mortal remains of their parents may enjoy repose, they are dissuaded from inviting the priests of Taou and Budha to recite the sacred books, and to pray for the dead.

If a "desire of getting" could preserve from prodigality, no people would be more secure, in this respect, than the Chinese; but such is not the fact. *To-day we have wine, to-day let us get drunk; to-morrow's grief let to-morrow support,* "are two very bad sentiments, which are constantly in the mouths of men of the present age," and the ways of wasting a patrimony "are very many."

6.—*Magnify academical learning, in order to direct the scholar's progress.*

隆學校以端士習

The Chinese have four degrees of literary rank; *Sewtsae,* "talent flowering;" *Keujin,* "a promoted man;" *Tsinsze,* "introduced scholar;" and *Hanlin,* "ascended to the top of the trees." By the first, the individual rises one step above "the simple people," and becomes a candidate for the second degree; which, when obtained, makes him eligible to office. By the third, he is qualified for an introduction to the imperial presence; and by the fourth, raised to the summit of literary honor. The Chinese have always paid great attention to learning. "Of old, families had their schools; villages, their academies; districts, their colleges; and the nation, her university; of consequence

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no one was left uninstructed." Not exactly so now; for though the schools, both public and private are numerous, yet they are poorly conducted; besides, probably not less than two tenths of the male, and nine tenths of the female population, are utterly destitute of instruction.

7.—*Degrade strange religions, in order to exalt the orthodox doctrine.*

黜異端以崇正學。

Almost all kinds of false religions, that ever flourished in the world, seem to have found their way to China, where, with various modifications, they now exist. But they exist without any life-giving principles; systems they are, without foundation, without order; framed in darkness, and upheld by ignorance and superstitions. They do not, and from their very nature they cannot, afford support equal to the exigences of man; and hence proving unsatisfactory, it is not at all surprising, that they should be neglected, and even deprecated by those who see and know their destructive effects. If we mistake not, all false religions in China are on the decline: and sure we are, that, by many of the learned, and of those in authority they are but little regarded, and but poorly supported.

"From of old *three sects* have been delivered down. Besides the sect of the learned, there are those of *Taou* and *Fuh*."* Very little is said, in the Sacred Edict, of the sect of the learned; but of the other two "orthodox sects," as well as of some of the "strange religions," we find pretty full descriptions; some of these we quote.

"As to the sect of Taou, what they chiefly insist on,—the law of renovation, by which they talk of solidifying the quicksilver; converting the lead; calling for grumbling dragons, and roaring tigers; forming internal and external pills; and I know not what else,—have all no farther object than that of nou-

* *Fuh* is an abbreviation of *Fuh-too*, the Chinese pronunciation of the characters which they use to denote *Budha*.

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rishing well the animal spirits; and of lengthening out life for a few years: that is all. Mr. *Choo* says, "What the sect of Taou chiefly attends to is, the preservation of the breath of life." This single sentence expresses the summary of the religion of Taou. It is true that the superior men among the priests of Fuh, who reside in the pearl monasteries of the famed hills, and well understand to deliver doctrines, reduce the whole to one word, *viz.* the *heart.* And those good doctors of Taou, who, in the deep recesses and caves of the mountains, seek to become immortal, conclude the whole with this one thing, namely, *renovation of spirit.* Yet, when we attentively examine the matter, to steal away thus to those solitary abodes, where there are neither men, nor the smoke of human habitations; and to sit cross-legged in profound silence, is completely to root up and destroy the obligations of relative life. Now we shall not say that they cannot either become equal to Fuh, or attain the rank of the immortals; but if they really can, who has ever seen the one class ascend the western heavens; or the other take their flight upwards in broad day? Ah! it is all a mere farce! A mere beating the devil! But, notwithstanding, you people are easily imposed on, and induced to believe them. Do but observe the austere priests of Fuh, and renovating doctors of Taou, who, for advantage, destroy the relations of human life;—they are not worth the down of a feather to society.

"All these nonsensical tales about keeping fasts, collecting assemblies, building temples, and fashioning images, are feigned by those sauntering *Ho-shang* and *Taou-sze*, (priests of Budha and Taou,) to deceive you. Still you believe them, and not only go yourselves to worship and burn incense in the temples; but also suffer your wives and your daughters to go. With their hair oiled, theis faces painted, dressed in scarlet, trimmed with green, they go to burn incense in the temples; associating with those priests of Fuh, doctors of Taou, and barestick attorneys, touching shoulders, rubbing arms, and pressed in the moving crowd. I see not where the good they talk of doing is: on the contrary, they do many shameful things that create vexation, and give people occasion for laughter and ridicule."

All this, and much more of the same kind, the "salt mandarin" is pleased to say concerning the the sects of Taou and Budha. Nay, he attacks the moral character of "grandfather" Fuh; accuses him of being *avaricious* and *unfilial;* and, in short, declares the "god" to be a *scoundrel.* His followers are unfilial and wicked in the extreme; but those of the Taou sect are still worse; "they talk

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about employing spirits, sending forth the general of the celestial armies, beheading monsters, chasing away devils, calling for the rain, worshiping the Great Bear, and—I know not what else." In this way business is neglected, all talk of wonders, and the hearts and morals of the people are destroyed. Other sects "of most abominable men," are noticed with equal severity; and finally, the religion of the Romish missionaries comes under review. Upon this, Wang remarks:

"Even the sect of *Teën-choo*,* who talk about heaven, and chat [prate] about earth, and of things without shadow, and without substance,—this religion also is unsound and corrupt. But because [the European teachers of this sect] understand astronomy, and are skilled in the mathematics, therefore the government employs them to corect the calendar. That however by no means implies that their religion is a good one. You should not on any account believe them. The law is very rigorous against all these left-hand-road, and side-door sects! Their punishment is determined the same as that of the masters and mistresses of your dancing gods [i. e. male and female conjurers]. Government enacted this law to prohibit the people from evil, and to encourage them to do good, to depart from corruption, and revert to truth, to retire from danger, and advance to repose."

We will make but one more extract from this part of the Sacred Edict, and then leave our readers to make their own reflections, and draw their own conclusions.

"Having already two living divinities† placed in the family, why should men go and worship on the hills, or pray to those molten and carved images for happiness? The proverb says well, "In the family venerate father and mother; what necessity is there to travel far to burn incense? Could you discriminate truth from falsehood, you would then know, that a

* *Teën-choo*, "Heaven's Lord." This term, it is well known, is not Chinese; it was, after much controversy, adopted by the Romish missionaries *Christianity*, according to Romanism, in known universally in China, by the phrase Teën-choo-keaou, or "the religion of Heaven's Lord." It is after all but a *vide* expression for the religion of the Lord Jesus Christ.

† These living divinities, placed in the family, are father and mother,

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clear and intelligent mind is the temple of heaven, and that a dark and ignorant mind is the prison of hell. You would act with decision, and not suffer yourselves to be seduced by false religions. Your own characters once rectified, all that is corrupt would retire of its own accord. Harmony and order reigning to a high degree in the family, on the appearance of calamity, it may be converted into felicity. To maintain faithfulness to the prince and filial duty to parents to their utmost, completes the *whole* duty of man. Then you will receive celestial favor."

8.—*Explain the laws, in order to warn the ignorant and obstinate.*

講法律以儆愚頑

Both in the amplification and paraphrase of this maxim, the remarks are confined to the Penal Code. The principal things "insisted on" in this code are beating, banishment, beheading, strangling, and cutting into small pieces. It would require a volume to detail all the crimes for which these punishments, with various modifications, are inflicted. Some of them,—such as theft, robbery, arson, forgery, drunkenness, fornication, seduction, kidnapping, murder, sedition, rebellion, heterodoxy, accusing falsely, imitating demons,—are enumerated; and the people assured, that even the very slightest transgressions, though they should proceed from ignorance, cannot pass with impunity. Hence they are called upon to listen to the admonitions of the law, that they may avoid its heavy penalties.

9.—*Illustrate the principles of a polite and yielding carriage, in order to improve manners.*

明禮讓以厚風俗

The Chinese have long been celebrated for *their* politeness. Many of their rules of conduct are indeed excellent, and would not suffer at all in comparison with those of the Chesterfieldian code. True politeness, in their view, does not consist in mere external embellishments, but in propriety of behavior, and a yielding spirit.

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By *propriety* they seem to understand a certain "fitness," by which all things, material and immaterial, are kept in their proper order, and honored according their intrinsic value. "It is the immovable statute of the heavens and the earth, the preface and the conclusion of the myriads of things; its nature is supremely great; its utility most extensive." When men act with propriety, then the yielding spirit will predominate; the mere externals of bowing and scraping will give place to sincerity of heart; modesty and humility will take the place of envy and strife; mildness and gentleness, the place of ferocity and stubbornness; "the olive branch of peace flourish; and prosperity rise to perfection." But—alas! "though every one knows to talk of politeness and yielding, *few practice them.*" This is according to their own showing; and whether the witness be true or false, we leave it with our readers to judge.

10.—*Attend to the essential employments, in order to give unvarying determination to the will of the people.*

務本業以定民志

In the Sacred Edict, the Chinese are spoken of as constituting five classes, *viz.* the learned, husbandmen, mechanics, merchants, and soldiers. The appropriate duties of each of these several classes are regarded as the *essential employments.* Each class must constantly and diligently attend to the proper duties of their own sphere, that they may be profitable to themselves, and useful to the world. Even *women* have their proper work. They must dress flax, spin, weave, embroider, make shoes, stockings, &c. But there are some very bad people, "who love to enjoy themselves," to eat good things, to wear fine clothes, to sit at ease, and go about idling; and, at length, they transgress the royal law, and commit unpardonable offenses. "How lamentable is this!"

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11.—*Instruct the youth, in order to prevent them from doing evil.*

訓子弟以禁非爲

This maxim, according to Yungching, refers chiefly to domestic instruction, and the formation of early habits. His "sacred father" regarded all in the empire as his own children, and widely diffused the means of *family instruction.* And "we," he continues, "having received the mighty trust, and realizing our sacred father's compassionate regard to all, are no day without thinking of you, our people; and no day without thinking of your youth.

At the age of ten, the blood and spirits of youth are unsettled, and their understanding begins, gradually, to unfold itself. For educating and restraining them, there is no period equal to this. Fathers and elder brothers must now watch over them, guard their incautious steps, unfold their "*virtuous nature,*" restrain their corrupt propensities, and enlarge their capacity for knowledge. They must also go before them, personally, as their exemplars; and must daily cause them to see and hear something good, till their virtuous habits become confirmed. Then fathers and elder brothers will all have glory; their gates will be illuminated; and felicity and honor descend to their posterity.

12.—*Suppress all false accusing, in order to secure protection to the innocent.*

息誣告以全善良

The necessity for this maxim is very great. If we credit our imperial writer in his amplification, the "*masters of litigations*" are not few, nor their crimes of any ordinary turpitude. The lust of gain having corrupted their hearts, and their nature being moulded by deceit, they scatter their poison, confound right and wrong, use the pencil as their sword, and look on lawsuits and jails as mere children's play. "The innocent who are falsely

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acccused, are indeed, greatly to be pitied; but those *wretches* who falsely accuse them, are still more to be detested."

13.—*Warn those who hide deserters, that they may not be involved in their downfall.*

誡匿逃以免株連

Soon after the present Tartar race ascended the throne of China, a law was passed forbidding their soldiers going from one province to another without a permit, and declaring those who did so "deserters." The law requires that these deserters, and the principal persons in the families where they are concealed, shall be banished beyond the limits of the provinces to which they belong; and that the superiors of the ten neighboring families shall be beaten and banished to some other district in the same province, for three years.

14.—*Complete the payment of taxes, in order to prevent frequent urging.*

完錢糧以省催科

The revenue of the Chinese arises chiefly from taxes on land and merchandize; and not "a thread or a hair too much" is ever demanded. The taxes are very important; with them the mandarins are rewarded for ruling, the soldiers for protecting, and the emperor furnished with the means for feeding "our people;" and an hundred other things are accomplished—all in behalf of the people. Still there is often great delay in the payment of taxes. "Now if by delay, the payment could be prevented, it would be all well;" but this cannot be the case; presents, and flatteries, and bribes, and excuses, will "at last" be vain; collectors, like hungry hawks, will devise numerous methods to supply their own wants; and the nameless ways of spending, will probably amount to more than the sum which ought to have been paid; *ergo*, taxes must be paid. Then, "you will enjoy rest and true comfort; the mandarins will not distress you; the clerks will not vex you;—How joyful will you then be!"

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15.—*Unite the paou and keă, in order to extirpate robbery and theft.*

聯保甲以弭盜賊

No method of suppressing these evils is equal to "the law of the *paou* and the *keă*." Ten families form a keă, and ten keă constitute a paou. Every keă has its elder, and every paou its chief. A register is prepared, and the names of all are enrolled. On the highways sheds are erected, where the military, who keep watch, may lodge; at the ends of every street and lane there are gates, where bells are placed, and lamps furnished with oil; and after nine o'clock at night, walking must not be allowed.—Henceforth let all these things be rigorously put in execution.

But notwithstanding all this, and the fact that the work of *extirpation* has long been in full operation, still thefts and robberies multiply day after day, so that the country cannot obtain rest. The reasons for this "are about three, *viz.* the unfaithfulness of local officers; the influence of shameless country squires; and the fact that the people are not careful to observe the rules of the *keă* and *paou*.

16.—*Settle animosities, that lives may be duly valued.*

解讐忿以重身命

"We think that among the principles of human conduct, there is none greater than that of preserving the body. The people have bodies, by which to attend to the radical things, to cultivate the land, nourish their parents, and support their families. The military have bodies, by which to practice the military art, and afford protection, in order to remunerate the government. The body was made for use; therefore men should love themselves. But the passions of living men are deviating, and they cannot change them. They indulge their tempers till they burst forth, and cannot be stopped. Provoked to anger for a single day, unconquerable enmities are produced; mutual revenge is sought; both parties are wounded and injured. It arose from very small beginnings, but great injury results.

"Our sacred father, the benevolent Emperor, in consequence of desiring to manifest compassionate regard to you,

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closed the sixteen maxims of the admonitory Edict by teaching to respect life. The heart of heaven and earth delights in animated nature; but fools regard not themselves. The government of a good prince loves to nourish, but multitudes of the ignorant lightly value life. If the misery arise not from former animosities, it proceeds from momentary anger. The violent, depending on the strength of their backbone, kill others, and throw away their own lives. The pusillanimous, wishing to bring the guilt of their blood on others, throw themselves into the water, or hang themselves. Anger rises to enmity, and enmity increases anger. The original causes of this are indeed not confined to a few. But that in which the military and people more easily offend, arises, in many instances, from indulging in the use of *spirituous liquors;* for spirits are a thing which can disorder the mind and will of man, and occasion a loss of his equanimity. Probably, while guest and host are taking a glass together, they proceed from mirth to drunkenness. Then an improper word leads to laying hold of daggers, and encountering each other; or probably, a cross look creates an offence which could have been as easily settled, at first, as the melting of ice; but which, after the passions are heated by wine, breaks forth, and is as hard to endure as the deep enmities which should be revenged. It is generally seen that in five or six cases out of ten, involving life, which come before the Criminal Board, the evil has arisen from spirituous liquors. Alas, for them! the body is placed in chains; their property lost; their persons thrown away; and not only so, but their families are involved; and misery spreads through the neighborhood. After this to beat on the breast, bitterly wailing and repenting, what will that avial?"

"With respect to the injury of ardent spirits, let it be more vigilantly watched against. The ancients [at seasons of festivity] appointed a person to watch and keep an account [of the number of cups they drank]. They feared, that noisy mirth and songs might end in strife, and in throwing about the crockery. Should we then drown reflection in the puddle of intoxication, and throw our persons in the way of punishment?

"Soldiers and people, respectfully obey this: disregard it not. Then the people in their cottages, will be protected; the soldiers in the camp, enjoy repose; below, you will support your family character; and above, reward the nation. Comfortable and easy in days of abundance, all will advance to a virtuous old age. Does not this illustrate the advantages of settling animosities?"

With these words of the imperial successor of Kanghe we close our extracts from the Sacred

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Edict. Again and again we have read the work both in the original and in the translation. By each repetition our minds have been more and more thoroughly convinced of tbe complete *atheism* of the joo-keaou. Many of their writings, like the Sacred Edict, abound with excellent precepts and remarks, and afford satisfactory proof of the fact that, "that which may be known of God is manifest in them," "so that they are without excuse." But although the eternal power and Godhead are "clearly seen," and "these [disciples of the sage], having not the law, are a law unto themselves," yet what is the result of all this light upon these polite and amiable sons of Han? It is precisely the same we think, that it was on the minds of the learned and polished Romans; who "professing themselves to be wise, became fools, and changed the truth of God into a lie, and worshiped and served the creature more than the Creator."

It was "for this cause" that *they* were given up to vile affections: "being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." All this was true of the Romans, and so it is of the inhabitants of this empire. The Chinese "are without God;" and in their belief, "that undiscovered country, from whose bourne no traveler returns," does not exist. Even Confucius seems to have had no just idea of the being and attributes of the High and Lofty One; or any adequate conception of the immortality of the soul, and of man's future state in a world to come. Heaven and Earth were the greatest existences he acknowledged; and even these might be worshiped only by sovereigns; for the people could not, wthout "presumptuous assumption," attempt the worship of these powers.

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A BRIEF SKETCH OF THE LIFE AND LABORS OF THE LATE

REV. WILLIAM MILNE, D. D.

FEW subjects of contemplation are more delightful than the rise, development, and mature operation of a vigorous and commanding mind. If the course of that mind is upward, from a lower to a higher sphere of influence, our interest increases while we witness its gradual progress, against the impediments of early habits, through enclosing difficulties, and over new obstacles. And if this exaltation of rank, rests, not as too many, upon a basis of wrongs, and miseries, and blood, but upon the blessings diffused around that course, the highest degree of approbation and of pleasure attend such a review. Indeed, in our opinion, the noblest object of contemplation in all this world, is the man whose settled and sole business for life, is *doing good*. Men love, approve, or respect that man; angels "minister unto him," the eyes of God are over him, and the Highest calls him his "son."

Such a man requires more firmness of purpose, and vigor of character than the common world ever furnishes. For with all the weakness of human nature, he is to resist the control of vicious passions and propensities, which are common to him with all others. And this contest is to cease only with life. Then, he must totally renounce the common and selfish principle of living for himself, or of having any personal interests at all, except as he makes the cause of his Master his own. Here, almost all fail; and not a few whom we would hope are real Christians, make it doubtful, by their conduct, whether they have passed this initiatory step of a benevolent life. Yet thus far is but preparative; the actual duties of the life he has chosen, remain to be performed, amidst all the internal and human temptations to abandon or slight them, together with the discouragement, perhaps, of small success, and the indifference, or ridicule, or opposition of those whom he would benefit, and of others!—thus continuing to serve an invisible Master whom his eyes have never beheld, till his strength is spent, and he sinks into the grave. Does the service of the world require any such energy of mind, and self-control as this? No; fixedness of purpose and independence there, is but the steadfast pursuit of one selfish purpose, to the disregard of other objects less esteemed.

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Dr. Milne, whose life has suggested these prefatory remarks, appears to have been one of the few, in whom were combined, the energy of mind requisite to command influence, and the disposition of heart to apply that influence to the noblest purposes. To feelings naturally ardent, he added such diligence in pursuit, perseverance in purpose, and fruitfulness in resources, as results from an extraordinary devotion to the great missionary work. In many of the first qualifications, he ranks high among modern missionaries.

William Milne was born in Aberdeenshire in Scotland, in 1785. His father died when he was six years of age, and his mother gave him the education common to boys in his condition in life. In his early orphanage, it appears, he was put under the care of a relative, who neglected his morals till he became notoriously wicked. His own account of himself at this time, is the following. "The natural depravity of my heart began to show itself by leading me into the commission of such sins as my age and circumstances admitted. In profane swearing, and other sins of a like nature, I far exceeded most of my equals, and became vile even to a proverb. I can remember the time (O God! I desire to do it with shame and sorrow of heart), when I thought that to invent new oaths would reflect honor on my character, and make me like the great ones of the earth."

Though he had been the subject of occasional serious impressions, yet it was not till sixteen years of age, that he knew the value and love of the Saviour, as the Saviour of *sinners*. At sixteen, when he had fondly hoped to drink in his fill of iniquity, the Lord, who had better things in reserve for him, removed him to another place, where he enjoyed the privilege of pious friends, and social prayer. From this time his pursuit of pleasure was marred, and the attainment of religion seemed the only substantial good to an immortal creature. But here he found those little trials, the endurance of which, no doubt, contributed to that decision which was afterwards characteristic of him. We give his words:

"As the family where I lived were strangers to religion themselves, and derided them who made it their concern, I was very disagreeably situated. My only place for quiet and unnoticed retirement, was a sheepcote, where the sheep are kept in winter. Here surrounded by my fleecy companions, I often bowed the knee on a piece of turf, carried in by me for the purpose. Many hours have I spent there in the winter evenings, with a pleasure to which I was before a stranger; and while some of the family were plotting to put me to shame, I was eating in secret, the "bread which the world knoweth not of."

His "delightful employment" of watching the flock, gave him much opportunity for reading, to which he was always attached. A book of martyrs, entitled "*The Cloud of Witnesses*"

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contributed also to the formation of some traits of his character. "*Boston's Fourfold State*," led him into a better acquaintance with himself, and after much distress of mind, he obtained such views of the *free grace* of the gospel that his whole heart was captivated. "Having," "said he, an earnest desire to devote myself to God, I was encouraged to do so in the way of a personal covenant. Retiring to a place surrounded by hills, I professed to choose the Lord as my God, Father, Saviour, and everlasting Portion, and offered up myself to his service, to be ruled, sanctified, and saved by him. This was followed with much peace of mind and happiness, with earnest desires to be holy, with a determination to cast in his lot among the despised followers of the Lamb, and with concern for the salvation of others. Two years after, he renewed this covenant, wrote it down, and "subscribed with his hand unto the Lord;" and the next year, he was received as a member of the congregational church at Huntly. "What a wonder am I to myself! Surely the Lord has magnified his grace to me above any of the fallen race."—Such were his recorded feelings at this time.

From this period till his embarkation for China, he was not idle in his new Master's service. Long before he ever thought of that profession in life which he subsequently entered, he "felt so much interested in the coming of Christ's kingdom among the nations, that he used to spend hours in prayer for this desirable object," regarding it as a common Christian duty. It was not till about twenty years of age that his views were directed to the personal consecration of himself to the missionary work; and then many obstacles opposed his desire. However, after spending five years in making provision for the comfortable support of his widowed mother and sisters, he saw this object accomplished. "Should I leave my mother and sisters in want," said he, "the missionary cause will suffer reproach."

Respecting his first application to the committee at Aberdeen, who were to decide whether he should be accepted, and should prepare for the work, there is an authentic anecdote told, too characteristic of his spirit to be suppressed. When he first came before them, his appearance was so rustic and unpromising, that a leading member of the committee said, "he could not recommend him as a missionary, but would not object to recommend him as a *servant* to some mission, provided he were willing to go in that capacity." When this proposal was made to Milne, and he questioned upon it, he immediately replied with a most animated countenance, "Yes, Sir, most certainly; I am willing to be anything so that I am in the work."

The committee accepted him, and directed him to Gosport, in England, where he went through a regular and successful course of studies, under the Rev. David Bogue. "I began,

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said he, with scarcely any hope of success; but resolved that failure should not be for want of *application*." How well he kept this resolution, may be seen in his subsequent labors, as well as by the following extract from his private journal, eight or ten years afterwards. "Nov. 26th, 1820. The University of Glasgow conferred on me, without fee or solicitation, the honorary degree of Doctor of Divinity; this distinction is, in one respect like my daily mercies, unmerited. May I be the humbler and more useful for it, and never act unworthy of the honor."

In July, 1812, at the close of his studies, he was ordained to the ministry, and dedicated to the service of Christ among the heathen. He was soon afier married to Miss Cowie, daughter of Charles Cowie, esq. of Aberdeen. Mrs. Rachel Milne is described by a friend still surviving, as "eminently pious, prudent, and meek-tempered. They were much attached to each other, and lived most happily together, till her death in 1821." About a month after Dr. Milne's ordination, they embarked at Portsmouth; and having touched at the Cape of Good Hope, and the Isle of France, they arrived at Macao, and were most cordially welcomed by Dr. and Mrs. Morrison, July 4th, 1813.

Afier a few days' residence here, he was ordered by the governor, to leave Macao in 24 hours. He accordingly proceeded to Canton, leaving his family under the roof of his friend Dr. Morrison. Following the suggestion of his fellow-laborer, he laid aside, while in Canton, almost every other pursuit but the language. Dr. Milne entered on his work under more favorable circumstances, than his predecessor had done. Still it appears the task was not easy. "I had an idea, said he, that the language was very difficult; an idea which I have never yet seen any reason to change. I felt convinced, that a person of very humble talents, would need great diligence, undivided attention, and unyielding perseverance, to gain a knowledge of it, sufficient to make him serviceable at all to the cause of Christianity." Accordingly, to this, he devoted his strength, his time, and his heart. From morning to night he plodded over the characters, gaining little help, and that from a native teacher, till the arrival of Dr. Morrison af Canton. His studies were now better directed, his progress more rapid, and his knowledge more accurate. He kept his native teacher by him all the day, and applied to him on all occasions; nor was it long before he was required to use his small stock of Chinese.

The translation of the Chinese New Testament, which was now completed by his colleague, together with some thousand copies of a tract, were put into Dr. Milne's hands for circulation. Having no home at Macao, nor permanent residence at Canton, after only six months' study of the language, he departed to visit Java, and the Chinese settlements in the Archipelago, and

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there to distribute the books. After visiting the towns and villages of Java and some other islands, where Chinese resided, distributing the books from house to house, and putting them into other channels also for circulation, he returned at the end of eight months to China. The winter of 1814, as well as the preceding, he spent in Canton, studying the language, with the same ardor as at first. He opened his rooms also for public worship on the Sabbath to the foreign residents, and seamen who chose to attend.

According to views which had long been cherished by Dr. Morrison, a station was needed for the mission, as a centre of communication and action, and where Christian books might be safely published. Dr. Milne was selected to locate, at Malacca, the hitherto unsettled mission. "Aware," said he, "that the progress of institutions is slow, when there is neither wealth nor influence at command, we resolved to begin on a small scale, but constantly to keep our eye upon, and direct our efforts towards, great ends." In the spring of 1815, Dr. Milne and his wife entered their new scene of labors, and were kindy received by the resident, Major Farquhar, who was ever their friend. The Dutch Christians, who were entirely destitute of preaching, applied to him for assistance. He accordingly began and continued, till his death, to preach before them once on each Sabbath: for which services they gave him a small salary during life, and afterwards a pension to his children from the Orphan Fund.

One of his first efforts was directed to the establishment of a Chinese free school. The Chinese had never heard of such a thing, and could not, for a twelvemonth, believe, that their children were really to be taught, and books furnished them, *gratuitously;* they suspected that presents would yet be demanded, or that some selfish and sinister purpose would yet "leak out." They could not comprehend the idea of doing and spending so much, simply to do good to others. Thus many kept back their children for the first year. The school opened with only five scholars. By the most cautious process he also succeeded in introducing the use of Christian books, and prevailed on both the teachers and scholars to attend Christian worship. In 1820, Dr. Milne says, "connected with the missions are 13 schools, in all containing about three hundred children and youth." Some friends in the army and in Bengal aided him in this work, by liberal donations. His remarks on this occasion seem to be worthy of remembrance. "Missionaries, to whose lot wealth rarely falls, feel greatly encouraged by such assistance. Wealthy Europeans, or persons in comfortable circumstances in India, may do much good by their liberality. It may feed the poor, clothe the naked, and teach multitudes of ignorant heathen children, to peruse the records of eternal life."

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Another work in which he immediately engaged, was the publication of a periodical, called the "Chinese Monthly Magazine." This was continued, with very little assistance, till his death. Thousands of copies were yearly circulated among the Chinese of the Eastern Archipelago, in Siam, Cochinchina, and also in the Chinese empire. Two years later, he began an English quarterly periodical, entitled the "Indo-Chinese Gleaner." This was a much more laborious work than the former, but he also received much more assistance, about one half being furnished by his senior colleague. This was also continued till Dr. Milne died, and expired with him. His opinion of the value of such periodicals, is certainly that of one who had experience; he says; "In the intellectual wastes which missionaries usually inhabit, thought becomes torpid, mental energy languishes, and the ordinary range of vision becomes narrow. If a publication combines religion and philosophy, literature and history, there is something to inform the understanding, to rouse the dormant feelings; something to awaken caution; to encourage languishing hope, something to excite benevolent sympathies, something to draw out fervent prayer to God, cordial thanks for his blessings, active zeal in his cause, and ardent love to all his children."

The last three or four years of his life, were much devoted to the "Anglo-Chinese College." The corner-stone was laid, Nov. 11th, 1818. In 1820, it was so far advanced that a class was formed, and instruction given. This College originated, as is generally known, with a donation of £1000 from his predecessor; but the charge of erecting buildings, and the details of its organization, devolved on Dr. Milne. From that time till his death, he was the Principal of the institution, managing its general affairs, and giving instruction twice or thrice daily in the Chinese language. In 1817, he welcomed the arrival of a fellow-laborer, the Rev. W. H. Medhurst. The next year, three or four more arrived, most of whom have since ceased from their earthly labors. After studying the language for a time at Malacca, they separated, as new stations were successively formed at Penang, Singapore, and Batavia.

In the midst of these labors, Dr. Milne was called to mourn the loss of his dearest earthly friend. Sickness had often visited them. Death had already taken two dear children from the afflicted parents; but the mother was yet spared. In March, 1819, she was called to her rest, dying in peace, and in the full hope of a blessed eternity. Most deeply and tenderly did the surviving husband feel the loss. "The desire of his eyes was taken from him." Often, from this time even till his death, the pages of his private journal are wet with the tears of the husband, while they show also the consolations of the Christian. "O Rachel! Rachel! endeared to me by every possible tie! But I will try not to grieve for thee; as thou didst often request before thy departure, I will try to

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cherish the remembrance of thy virtues and sayings, and teach them to the dear babes thou hast left behind. The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

From this time, the care of his four surviving children was heavy on his mind; but he slackened not his hand in the work of the Lord, rather quickening his steps as he came nearer the goal. For more than two years all the concerns of the mission had devolved entirely on himself. It was his to visit, and petition government; to plan and superintend the mission buildings; to oversee the schools; to prepare the Magazine; to edit the Gleaner; to teach in the college; to carry on translations; and daily to pursue the study of the Chinese, the Malay, the Siamese, and the Cochinchinese languages. From some of these labors he was relieved by his younger brethren. He found time also, to "preach the word." From the first year of the mission he preached in a pagan temple, weekly, to the Chinese on Thursday evenings; on the Sabbath, besides preaching to the Dutch, he had, while his health admitted, two services in Chinese. "The difficulty of collecting a congregation, he says, was all along felt. The Chinese spend the day in hard labor, and their evenings are very commonly devoted to gambling. When a few persons came to hear, it was no easy thing to fix their attention. Some would be talking, some laughing at the novelty of the doctrines preached, and some smoking their pipes. But the few who attended regularly, soon became very decorous and attentive."

The reception of his preaching among the heathen, as described to him by one of the converts, is very characteristic of Chinese sentiments. "Some treat the gospel with the highest contempt; others say, what is the use of spending so much money in making books, &c., for our instruction? Whose people are out of employ, were he to give five dollars, or where persons are commencing a pepper plantation, a few dollars to assist them; that would be spending money more to the purpose. If he will give us money, we will be his followers. He is a very good man, that we all know, but though he has been here more than two years, what good has he done us? Who has received his doctrines? Yet he has even deprived us of cock-fighting! What use of calling us to embrace his religion and to worship his God? May we not just as well call him to embrace ours, and worship our gods?" Another person who was in his employ says, "It is all very well, I now receive his pay, I ought to serve him, I will agree with him; if he even bid me go out and read to the people in town when he is absent, I will do it."

Yet these labors had the effect gradually to enlighten the minds of many, to reform their conduct, and to weaken their attachment to idolatry. The present native teacher Afă is the

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first convert whom he baptized. This convert outlives his instructor, of whose life and habits he loves to speak; he adheres to his profession still at the end of sixteen years, though tried by the loss of his property, by scourging, and imprisonment. He is now an ordained Evangelist of the London Missionary Society.

But the work to which he devoted most of the study and labor of his last seven years, and that which will cause the name of Milne to be longest remembered, was the translation and composition of books. By his early diligence in the study of Chinese, he acquired great facility in writing on moral and religious subjects in that language. "No tracts," says his surviving colleague, "are so acceptable to the Chinese, as some of poor Milne's." He used his pen for all occasions, and literally spent his life in writing. In the translation of the Old Testament, he ardently desired to participate, and chose the following historical books, supposing them easiest to translate, viz., Deuteronomy, Joshua, and Judges, the two books of Samuel, of Kings, and of Chronicles, Ezra, Nehemiah, Esther, and Job; in all thirteen. The rest were translated by Dr. Morrison. He wrote also in Chinese not less than fifteen tracts, varying from ten to seventy leaves, besides a full commentary on Ephesians, and an elaborate work in two volumes entitled an "Essay on the Soul." His own view of these multiplied works, is found in his private journal.

"They appear many for my strength, especially if to these the care of my own family be added. I humbly hope also that they are, and will be useful to the church of God. But when I view them as connected with the imperfection of my motives, and the dullness and deficiency of spiritual affections in them, I am disposed to adopt the language of the Prophet; "very many, and very dry." They appear to be almost "*dead* works." Woe 's me! Woe 's me! my dead soul! Lord make it alive to thee, and this will give life to all my labors."

In 1822, the life of this laborious servant of Jesus terminated. After many premonitions of danger, and partial recovery, the continued and large expectorations of blood, showed the fatal progress of disease. Though it was rightly apprehended that the liver was the seat of complaint, no remedies could longer check its gradual and certain progress. After a voyage to Penang for health, he returned emaciated and weak, to die at his post. There he had planted the standard of his Master, there he defended it, and there he fell. Approach and behold the scene. He has not now to relinquish his treasures, for they are laid up in heaven for him. He has no late and desperate work of repentance yet to perform. He has no secret or open enemies to forgive, for he cherished no ill-will to any. He has not now to seek that Friend to stand by him, who never forsakes; in his youth he sought him, and found him, and committed to him the keeping of his soul

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against that day. He is not leaving his home, and his friends, for a friendless exile; but he is going to his Father's house, to see that wondrous Savior, who loved him and gave himself for him. Yet the closing scene of this good man's life was peace, not joy. It is a serious thing to die. It is a serious thing to stand before the *perfect* judgment.

On the 2d of June, 1822, Dr. Milne died at the age of thirty-seven years, about ten years after his arrival in China.

Thus have we traced, very imperfectly, the course of this servant of God, from Europe to Asia—from the condition of a shepherd boy, among the hills of Scotland, to that of the devoted missionary, dying amidst his labors at Malacca. Many of his early companions, doubtless, died in their vices as they lived, and in their own native village; he lived the life of the righteous, and his books are now read by thousands in Asia. Truly, might he say, "God had better things in reserve for me."

His success as a missionary resulted very much from his humble piety, and his entire devotion to his work. He used to say, "when I am convinced a thing is *right*, I could go through the fire to accumplish it." He was fully convinced the cause of missions was the cause of Heaven, and neither fire nor water could impede his onward course. One great object constantly filled his mind and fired his soul, the establishment of Christ's kingdom among the nations. This called forth his earnest prayers in his youth, and engrossed all his labors in later life. At all times and places, and on all occasions, the missionary work was the first with him. "This one thing he did." In the beginning of his course he made it a rule to devote fourteen hours of the day to study and devotion, six hours to sleep, and the rest, to meals and recreation, walking twice a day for health. But in the later years of his life, finding it impossible to sleep so much, he used to sit up till two o'clock in the morning. There is no doubt, that his health suffered from intense study, and much writing. But his naturally impetuous determined mind, though softened by the grace of God, bore him along with an impetus not easy to withstand. Hence in his private journal, we meet with such reflections as these. "Attempting too much labor for my strength, seems to be my fault." Considering his want of an early education, the results of his ten years' missionary life, are indeed astonishing.

His readiness to seize on every circumstance which could bear on the cause, was also the effect of the concentration of his powers on this *one* work. An extract from one of his private prayers well expresses his desire; "Give me wisdom and energy to know and seize on all the facilities furnished by thy Providence, for promoting truth and righteousness. May I be humble in myself, and greatly value the talents of others. O bless my family, my partner in life, bless our little ones

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with the beginnings of eternall life. Fit me for a useful life and a happy death. My eyes are this evening lifted up towards thy mercy in Christ. It is my only hope, my sole plea. Look upon me, pardon me, bless me and mine, in time and through eternity, for Christ's sake. I give myself afresh to thee, my Creator, Redeemer, and Sanctifier; seal me and save me. Amen and Amen."

If the character of a man is noble in proportion to the good which he designs and executes, then the life of Milne may be compared with others of greater name. Many foreigners have resided for ten or twenty years, on these remote shores of Asia; have amassed their thousands among these heathen, and then returned to enjoy, in their own land, the fruit of their labors. They had money and influence while living here, enough to diffuse widely around them the blessings of education and Christianity. But they gathered up their thousands, and hasted quickly away. Ignorance remained unenlightened as before, and misery unalleviated. Yea, they hasted by like the wind, they passed away and were forgotten. Among them came also one, who, beholding the miseries of heathenism, passed not by on the other side. He instructed the youth in schools, he enlightened the aged by books, he opened his hand to give the words of eternal life to all. He amassed not silver and gold, but Bibles; and soon he also returned to enjoy the fruit of his labors; returned, not to his native land whence he came out; but, we doubt not, to the city of the living God; where, with the "noble army of martyrs," he now reaps the gracious reward of a life devoted to the Saviour of the world. His name passes not away forgotten from Asia; being dead he yet speaketh daily to thousands of reading pagans, and the day of regenerated China, we believe, is brought nearer by the labors of William Milne.

* While preparing this sketch, a fact has come to our knowledge, which we are unwilling to suppress. In the "Memoirs of Milne," there is an extract from his "will" concerning the education of his children. He was particularly solicitous that they might be very early taught two things, (1) *to seek first the kingdom of God and his righteousness*, and (2) *to be diligent in business;* and adds, in another paragraph,—"It would be a most grateful and delightful anticipation for me to cherish, that they, or some of them, should devote themselves to the service of Christ as Chinese missionaries."

The desires of the good man's heart seem likely to be granted. His eldest child, Amelia, who was born in China, is, we understand, expected soon to accompany a lady of great respectability to Malacca, for the purpose of giving to Pagan and Mohammedan girls a Christian education. She comes to the endeared spot where her beloved parents labored and died; and where their remains are deposited till the morning of the resurrection. They died at their post, and their children are about to enter into their labors.

Their three sons have resided chiefly at Aberdeen; but are now, by latest accounts, studying in Edinburgh. One of them, who was named after his father, and who is said to possess much of his father's decision of character, has recently enrolled himself among the professed disciples of Christ.

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MISCELLANIES.

National Character of the Chinese.*—The character of nations, like that of individuals, often changes. This remark applies to China as well as to other countries, though perhaps not to the same extent. The Chinese national character is not now what it was in the commencement of the present dynasty; nor was it then what it had been in the days of Confucius. From the time of Yaou and Shun down to the time of that philosopher, it had also undergone those changes which commonly attend a state of progressive civilization. In the reign of these excellent chieftains, China was yet a small country, and but just emerging from barbarism. A little before their days, the people lived in the savage state. They resided in woods, in caves, and in holes dug in the ground. They covered themselves with the skins of beasts; they also made garments of leaves of trees, of reeds, and of grass. They ate the flesh of animals, with the blood, and the skin, and the hair; all unboiled, and unroasted, and undressed. They could neither read, nor write, nor cypher.

Their dead often lay unburied. Sometimes they were thrown into ditches, and sometimes cast without shroud, coffin, or ceremony, into a hole dug with the end of a stick in the ground, where wolves, insects, and other creatures, devoured them. They were in a state equally barbarous and savage with that in which the Britons lived during the reign of Druidism, before the conquest by Julius Cæsar.

From the time of Yaou and Shun, the Chinese territory extended, its population increased, and its character improved. While it remained in the feudal state, neither arts nor sciences flourished. Necessity was the mother of invention in China as well as in other nations. Increasing numbers taught them the necessity of labor; labor, of instruments; and instruments, of skill; this produced some improvement in the practical arts, the progress of which was secured for a time by the impulse of the principle which gave them birth.

In literature, nature itself became their instructor. By the impression of the feet of birds on the sand, and the marks

* From the writings of Milne; see "Memoirs of the Rev. William Milne, D. D., by Dr. Morrison; Malacca: 1824; also the "Retrospect," by Milne.

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on the bodies of shell-fish, they caught the first idea of writing. Their written character continued for a considerable time purely hieroglyphic; but after passing through various changes, suggested partly by convenience, and partly by genius, it gradually lost its original form, and approximated to one better adapted to the purposes of government and of literature.

In the earlier ages of China, before its inhabitants were collected into towns and cities, and large associations, along with their rusticity of ideas, manners, and virtues, they also preserved the ruder vices of uncivilized life; but were not yet contaminated with the intrigue, the falsehood, and the hypocrisy, which too often attend a more advanced stage of society. Hence many of their sages of subsequent times, affected with the evils which passed under their more immediate review, and forgetting those which existed of old, pass the highest encomiums on the ages of antiquity. Even things which were really the consequences of ignorance and barbarity, they sometimes mistake for virtues of high character. They erroneously conceived, that the vices of their own times were rather the necessary consequences of high civilization, than the native corruption of the human heart, displaying itself in another form. In the days of Confucius, and for some time after, China continued divided into a great many small kingdoms, which all united in acknowledging the supremacy of the emperors, while each possessed within itself all the arbitrary power of a feudal state.

In the dynasty Tsin, the power of the states was abolished, the whole amalgamated into one, and the government erected into that gigantic despotism, the great lines of which it preserves to this hour.

The wisdom of the ancient rulers and sages of China formed a code of laws which, with many defects, possessed also many great excellencies. Through the numerous ages in which these laws have existed, they have been executed with various degrees of moderation and humanity; and sometimes without the oppressive exertion of arbitrary power. The huge machine of their government has been often battered, both from without and from within, and still its essential parts hang together.

For ages, the arts and sciences in China have been stationary; and from the accounts of the last English embassy, seem, at present, rather in a retrograde state. The obstinate refusal of the Chinese to improve, is rather to be viewed as the effect of principle, than the want of genius. They consider the ancient sages, kings, and governments, as the prototypes of excellence; and a near approximation to the times in which they lived, the highest display of national wisdom and virtue. They are still the blind slaves of antiquity, and possess not that greatness of character which sees its own defects, and sighs after improvement.

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Tartars now govern China. The milder sons of Han* could not withstand the arms of the conquering Khan. The wild Scythian, who ate the flesh of horses, and drank the milk of cows, was fit for every enterprise. His restless ambition, nothing but universal empire could satiate; and scarce any obstacle could resist his savage prowess. At length, after the reverses attendant on a state of warfare continued with various interruptions for several centuries, he seated himself securely on the throne of China, where he now holds the most prominent place among earthly princes; and assumes to be "the head of all—the son of heaven—the emperor of all that is under the starry firmament—and the vicegerent of the most high."

It is now about one hundred and eighty years since the Tartars obtained the government of the whole Chinese dominions. They united China to their own territory, and thus formed one of the most extensive empires that ever existed. They adopted many of the customs of their newly acquired subjects; but they did not give up those which formed their own national peculiarities. They continued to preserve the essential parts of that code of laws which they found existing in China; while they, at the same time, imposed certain regulations which were viewed by the conquered either as highly disgraceful or oppressive; and the non-compliance with which, cost some of them their lives. The executive government was soon filled by Tartars, who at times affected, and still affect, to treat the Chinese with contempt. To contend is of no avail: the Chinese must submit, and (as they sometimes express themselves) "quietly eat down the insults they meet with."

Since the union of China to Mantchou Tartary, there have been two national characters in the empire, reciprocally affecting each other. The high and exclusive tone which had ever been assumed by the emperors of China, was highly gratifying to the mind of the victorious Tartar, while the power of his arms secured the honor of superiority to himself. The qualities of the Scythian character have been softened down by the more mild and polished ones of the Chinese; and the cowardly imbecility of the Chinese has been in part removed by the warlike spirit of the Scythian. The intrigue and deceit of the Chinese, and the rude courage of the Tartar, seem to unite in what may be considered the present national character of China; and so far as that union does exist, it will render her formidable to their enemies. What cannot be effected by force, may be by fraud, and *vice versâ*; and what any one of these qualities singly may not be able to accomplish, the union of both may. But this mixture of qualities is

* Han is a term often used by the Chinese themselves in order to distinguish them from the Tartars. They call themselves Han-tsze, 漢子 "Sons of Han."

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heterogeneous and unnatural; and there is reason to suppose that the seeds of national evil are in it, like those liquid compounds, e. g. water and oil, the parts of which are made to adhere for a time by mechanical agitation, but when allowed to settle, resolve themselves without any external cause to their simples; so perhaps it may be with China.

The tempers of her own legitimate children and those of the strangers who rule over her, are discordant, and refuse to coalesce; and if they do not by their own operation work her complete ruin, they may either make the country an easier prey to its foes, or prevent the emperors from sitting easy for any length of time on their thrones.

In point of territory, riches, and population, China is the greatest of the nations; and has, perhaps, to a degree beyond any other, the art of turning all her intercourse with foreign countries to her own advantage. But here she shows but little honorable principle. Idle displays of majesty and authority must satisfy those nations that seek her alliance; for in vain will they look for truth and respectful treatment from her. If they be contented to knock under, and acknowledge that their bread—their water—their vegetables—and their breath, are the effects of her bounty; then she will not deal unkindly with them—she will not oppress them—she will even help them. Proud of an imaginary benevolence, which is high as the heavens, and broad as the ocean, she will throw the boon to them; but withal is sure to remind them, with the tone of authority, to cherish feelings of respect and submission towards those by whose beneficence they subsist. But woe to that nation that dares presume, even in the secret corners of its heart, to consider itself equal, or within a thousand degrees of equality—that country is rude, barbarous, obstinate, and unfilial; and not to tear it up root and branch, is considered a display of forbearance worthy of the celestial sovereign alone!

If, in the intercourse of China with foreign nations, she cannot with truth and justice make all things appear honorable to herself, she makes no difficulties about using other means. She discolors narratives—she misquotes statements—she drags forth to the light whatever appears for her own advantage—and seals up in oblivion whatever bears against her. She lies by system; and, right or wrong, must have all things to look well on paper. This view of her political character is not less true than it is lamentable.

Let us turn to her *moral* character; and here we shall, as in other countries, see much that is good, with a great preponderance of that which is evil. The morals of China, as a nation, commence in filial duty, and end in political government. The learned reduce every good thing to one principle; *viz.* that of paternal and filial piety; every other is but a modification of this. In this they think they discover the seed of all virtues, and the motives to all duties. They apply it in

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every case, and to every class of men. They trace its origin high up to those operations which at first separated the chaos, and see its importance illustrated in every operation of nature. Immediate parents are considered the father and mother of the family. The rulers of provinces, the father and mother of the province. The emperor and empress, the father and mother of the empire. Heaven and earth, the father and mother of the emperor, and of all this inferior world. *Yin* and *Yang*, the father and mother of the post-chaotic universe. The principle now under consideration, is supposed to teach the good emperor to treat the people with the tenderness of a father: and the people to obey the emperor with the veneration of children. Under its influence, the good parent stretches his views forward to thousands of future generations, and lays up good for his unborn posterity; and the good child turns his thoughts backward to thousands of past ages, and remunerates the favor of his deceased ancestors. China considers herself as much a parent when she punishes, as when she rewards; when she cuts off the heads of her obstinate children, as when she crowns the obedient with riches and honor; and the minister of state, but yesterday raised from the rank of a plebeian, is not more obliged to render thanks for the paternal grace that has elevated him, than the criminal just about to be cut in a thousand pieces, is to bow down and to return thanks for the paternal discipline which will, in an instant, exterminate his terrestrial being.

The laws of China operate very powerfully against the exercise of benevolence in cases where it is most needed. Whatever crimes are committed in a neighborhood, all the neighbors around are involved; and contrary to what is the case in most other civilized countries, the law considers them guilty, until they can prove themselves innocent. Hence the terror of being implicated in any evil that takes place, sometimes prevents the people from quenching fire, until the superior authorities be first informed—and from relieving the distressed, until it is often too late. Hence it not unfrequently happens, that a man who has had the ill fortune to be stabbed to death in the street near to his neighbor's door, or who, having fallen down through fatigue or disease, dies, is often allowed to remain on the spot until the stench of the putrid corpse obliges them, for their own safety, to get it by some means or other buried out of the way. It is easy to see how powerfully this operates as a national check to benevolence.

SENSUS COMMUNIS.—In Europe, and wherever Christianity is generally known, the *common sense* of all persons, however hostile to true religion, is against idolatry and polytheism. Monotheism is the universal creed, both of the vulgar and of the philosopher. The other belief appears ridiculous. But it was

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not so when Moses, in the midst of polytheistic idolaters, and in a barbarous age, introduced monotheism,—the doctrine of one God, the Creator, the constant Preserver and Governor, and the final Judge of men. Nor was it the case in Greece or Rome, when Christianity began its course. Nor have the philosophers of India or China, if they attained to the knowledge of one God, been able to diffuse it among the people. The *common sense* of China is against monotheism. The monotheist appears to many, ridiculous and impious.

We have before us an exemplification of this in a paper written by an educated man, who had spent some years at the Anglo-Chinese College. The subject of his paper is the diversity of sentiment and feeling among men, not only under different circumstances, but also under the same circumstances; and he illustrates his subject by a paragraph on his own experience, in the following personal narrative.

"This year during the summer, in the beginning of the 7th moon, returning to Canton from Singapore, in a European ship, we had a strong gale of wind for four or five days. The masts and sails were all carried away; and every body on board came upon deck; it being necessary to nail "oil-cloth" over the hatches. From the 8th to the 10th no fire could be lighted on board. There was nothing but biscuit to eat; and in addition to these circumstances, the vessel leaked on both sides. Scores of men, by turns, kept pumping night and day. The captain looked extremely sad; and of the passengers, some were looking up to heaven, and uttering sighs and groans; some were calling aloud on heaven to save them; some were crying and shedding tears. I lifted up my heart to Heaven, and prayed in silence. I recollected my personal sins and wickedness, and that for ten years I had crossed the seas, and heard the holy religion of the divine Heaven, but had not given my heart to its cordial reception; nor taken the things which I had heard, and taught them to others. I determined, if God would forgive my sins, and save me from this calamity, and bring me to my home to see my kindred and friends, that I would take every pains to instruct them, and point out their erroneous opinions of God, in which they daily indulged, and to open a way for the regeneration of their hearts, and lead them to the holy religion. I purposed, if my life was spared, to spend it hereafter in obedience to the commandments of God: holding fast his precepts, and not daring to defile myself with my former pollutions.

"At this time the maddened winds blew, and drove with vehement rapidity, the falling rain. From head to foot all were drenched through, and pierced with cold. I thought to myself that if God did save the ship, this body of mine must be sick. But if I did get home and meet once again my wife and children, should I then die, it would be better, than to have my dead body cast into the sea to be devoured by the

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fish. When the Great Ladrones appeared in sight, all on board, high and low, beat their foreheads with their hands, and thanked heaven for their preservation.

"After landing, all the people began to collect money to buy victims, incense, and candles to go to the idol temples to offer thanks. I asked them to what god they were going to give thanks; to the god of the sea or to the god of the winds? Or if they were going to give thanks to the most high God, the Sovereign of heaven? All the people on hearing these words, made them the subject of jest and mockery. The next day, they applied to me for a subscription, and said, that if I did not subscribe I should be called mean and parsimonious. But (I thought) if I offered incense to an idol god, I was disobeying a precept of the Most High.

"At this juncture it happened that a subscription came round for poor shipwrecked sufferers; and to it I doubled my subscription, for their use, and to work together with the mercy of the Most High in their deliverance. On observing this, some said, I was an impious man, and did not respect the gods; others said, I had conferred a real and substantial benefit." &c.

Thus it appears, that the rational monotheism of a half-converted Chinese, was the subject of derision and of blame, to the common sense of his pagan countrymen.

INSECURITY OF PROPERTY in China, arises not from direct robbery on the part of government officers; but from alleging against the possessors of property, either truly or falsely, the violation of some law. We have known dollars paid to the amount of many thousands, in consequence of accusations entirely groundless. A case occurred about a month ago, to parties of whom we had some knowledge, in which truth and falsehood were mixed up together. A Chinese named *Lin*, or in English, *Forest*, was invited, upwards of twenty years since, to Bengal to teach the Chinese language. He left a wife and daughter in this country; but like many of the same class he married another wife in Calcutta. In the course of years, he became wealthy, having saved about two lacks of dollars. The person he married seems to have been the daughter of some Chinese resident there; for, not long ago, he sent his second son, with his mother to China, to honor his deceased parents, and take care of his first wife. The youth was about 20 years of age, and brought with him 20,000 dollars in goods. Last winter young Forest was married. On that evening, when the bridegroom was expected, an uncle seized his person, and demanded a thousand dollars to let him go. This was done on the pretext that his father had made an unfair division of his grandfather's patrimony; and the said uncle from poverty had been unable to marry. To save appearances on such an occasion, Forest gave a bond for a thousand dollars, and was liberated.

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Having built a small neat house, and everything indicating prosperity, the circumstances of old Lin became the talk of all the neighborhood,—near which was a police office. At length, some north country sharpers got the story, and contrived a plot to extort money. As Forest was walking before his door one evening, the sharpers came up and asked if that was not the house of Lin. An affirmative was given, when they proceeded, as principal and witnesses, to urge a claim against Lin senior, for 3000 taels, which he had borrowed before he went abroad. They sanctioned their demand on Lin junior by the adage,—A son must pay his father's debts.

Young Forest retired, and sent out his father's old wife to talk to them. She puzzled them a little by asking particulars, as to time, place, &c.; and the sharpers went off with a threat to appeal to the mandarin. Instead of that, however, the next day they prepared a sedan chair, and as Forest came out of his house, seized him and put him into the chair; and were in the act of carrying him off, when they were stopped by the police, who heard Forest inside abusing them, and calling out *murder!* One of the sharpers declared that the youth was his son, who had run away from his studies, and got into bad company; which had compelled the father to adopt the present course. The police did not see much either of paternal affection or filial duty in the proceedings, and took them all into custody.

The old lady at length made her appearance before the mandarin, and told a plausible tale; that her husband had gone to sea, the ship was lost, and he could not return. Therefore he had remained abroad, and when dying directed this son to return. The sharpers could not tell so good a tale; and so Forest was dismissed, and the others thrown into prison, to be punished. Thus Forest has escaped this time; but he must fee his deliverers, who know the facts of his case; for the children in the neighboring streets call him *fan tsze*, the foreign lad.

Benevolent Enterprise.—When great enterprises are to be planned and carried forward, the difficulties that may attend their progress and completion, together with their probable result, near and remote, should always be carefully considered. If an extensive canal, or rail-road, is to be constructed, many calculations and surveys must first be made, and with great care. If the condition of man is to be meliorated—if his "combativeness," superstition, ignorance, and immoralities are to be exchanged for peacefulness, intelligence, justice, kindness, and such like, it is necessary first to become acquainted with his condition and character. The correctness of these remarks none will deny; they are the dictates of common sense, and involve the principles on which we daily act, and which are

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recognised in that Divine declaration, that "the children of this world are in their generation wiser than the children of light."

That a wide field for commercial enterprise has long been opened in the East, is sufficiently attested by the millions of treasure and of merchandise which have, during the last two or three centuries, floated around the Capes. Still, a more correct and extensive acquaintance with these countries, and with their productions and inhabitants, would greatly increase the advantages of commerce. But if in this point of view there is anything to attract our attention—and there is not a little which *does* attract it,—how much more do we find which ought to interest us, when as moral and religious men we survey the same field? The West has been enriched by the productions of the East; silks, and spices, and other valuable commodities, in immense quantities, have been wafted from the shores of the Pacific and the Indian oceans, to the numerous harbors on both sides of the Atlantic. And what has been given in exchange? Generally an equivalent, we doubt not, in commodity; and sometimes with it also, we fear, have been scattered the seeds of death. In some instances, however, a good influence has been exerted; salutary measures have been adopted; changes for the better have taken place; and a little light breaks in upon the dark prospect. We refer not merely to the cases where the "bread of life" has been given to the hungry poor; but to all those, where efforts have been made for the improvement of general knowledge,—in the sciences, the arts, or the ordinary circumstances of life.

In the healing art, for instance, we have more than one example, immediately at hand. To pour light on dark eye-balls; and, by the simplest process imaginable, to raise an impregnable barrier against what had long been regarded as one of death's surest messengers, may not in themselves be deemed worthy of any special notice.* We might make the same remark concerning the work of translating and circulating the oracles of God,—of shedding heavenly light on benighted minds, and of proffering the balm of consolation to wounded spirits.

*We have for a long time been desirous of obtaining for the pages of the Repository, an account of the introduction, progress, and present state of *Vaccination* in this country. The Gentleman who has the honor of introducing this practice among the Chinese, will very obligingly furnish us with all the principal facts of the case. But as his papers had been sent on board the ship in which he sails for England, before we made the request, he will forward the documents to us from Java. Few, if any individuals who have ever left this country, are more worthy to be remembered by the Chinese, than Dr. Alexander Pearson. He carries with him the high esteem and regard of all who knew him, and may justly cherish the recollection of having benefited thousands who can never enjoy his acquaintance.

It is now, we believe, four or five years since the infirmary, for the benefit of *blind* Chinese, was established at Macao. We hope it may be in our power, ereiong, to give some particulars concerning that establishment.

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Yet who does not see, that, in the one case as well as in the other, such acts will be followed by the most happy results, the influence of which will not be confined to a few, but extended to many individuals, and be perpetuated to future generations. "Millions of money," according to the views of a late biographer, are "quite sufficient to constitute the sublime." But, be adds, money in itself is nothing. So we may say of action. And as money hoarded up is useless, and the *love* of it the *root of all evil;* so action which reaches not beyond one's self, is poor and criminal. But without action the riches of Crœsus, or the mines of Potosi, would be profitless; still it is the circumstances of action—its motive and direction,—which give it value, or make it positively bad; when inspired and directed by goodwill, it then rises to a high order, partakes of the nature of godliness, and yields *great gain.* On this principle, "two mites" may out-value "abundance" of treasure; and in the "*moral sublime*" equal millions of money! Little, very little does that man know of happiness, who has never tasted the luxury of doing good. Such action is like the quality of mercy,—

> it is twice blessed;
> It blesseth him that gives, and him that takes.

These eastern nations present a wide field for benevolent and philanthropic enterprise. Their commercial, political, and social relations are to be viewed in a new and clearer light, and changed for the better. In many of the useful arts, and in the sciences—especially those of education and morals,—great improvements are to be made. Education is to be better understood, and more generally enjoyed; and the monstrous systems (if systems they may be called) of morals and religion are to be exchanged for the pure and perfect one, inculcated by Him who spake as never man spake—whose yoke is easy and whose burden is light. In hastening improvements like these, who would not delight to participate?

RELIGIOUS INTELLIGENCE.

VAN DIEMEN'S LAND.—A letter is before us, dated Hobart Town, July 2d, 1832, from which we learn a few interesting particulars. A new chapel, of moderate dimensions, has recently been erected at Hobart Town; and a church has been organized; and a spirit of religious inquiry, which seeks for an abundant increase of the means of grace and of the fruits of the Spirit, is beginning to be manifest. And while multitudes

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are prospering in their worldly circumstances, a *few* are becoming prosperous in spiritual things; of these few, some are members of the Church of England, others are Presbyterians, others are Wesleyan Methodists, and others are Independents.

Our correspondent makes worthy mention of those who preach the gospel at Hobart Town; and adds, "We do not, however, at present, see those glorious effects, resulting from the labors of ministers of the gospel in these places, which have been experienced in other lands, and which we are anxiously desirous to witness here. It is my earnest prayer, that the Lord would revive his work in the midst of the years, and cause his word to have free course and be glorified."

In a waste so dreary as Van Diemen's Land, it is peculiarly pleasing to meet with such an excellent spirit as that which is breathed forth in the letter before us. Let such a spirit become universal, then the solitary place shall be glad, and "the desert shall rejoice, and blossom as the rose."

SIAM.—From the Singapore Chronicle, for the 18th of October last, we learn that the Siamese have committed new outrages on the Malay inhabitants, on the east coast of the Malayan peninsula, at Patani, and other places. The chief object of the Siamese seems to have been to obtain *money and slaves.*

On the 15th of August, a fire is said to have broken out in the "Malay district" of Bangkok, by which, about one hundred of their houses were destroyed. It is said also, that the small pox had prevailed to a great extent in that city, and carried off many children.

In the notices of Siam, which have been given to the public from the pens of Messrs. Gutzlaff and Tomlin, there are several references to Burmah, and some account of the natives of that country who reside at Bangkok. Christian books, in the Burman language, long since found their way to Siam; and at length, a member of the Burman mission, the Rev. J. Taylor Jones, has been commissioned to repair to Bangkok; and on the 16th of Oct. was at Penang on his way thither. Mr. J. expects to meet Mr. Abeel at Bangkok, and anticipates the early arrival of other laborers. A countryman of Mr. Gutzlaff's is expected to arrive at Bangkok, in the course of a few months, with a view to aid in the work which has been commenced by our friend and Christian brother. But what are these, two, three, five, or ten—more or less,—among the thousands of Siam? With emphasis we may quote the words of our Lord:—*The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.*

There are resources enough in Christendom, if they were put in requisition, to supply the whole Pagan world *immediately* with the means of Christian instruction. The work is vast, and it will be accomplished; though it may be hastened, or retarded, or stopped, for years, according as Christians show themselves faithful, or the reverse.

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LITERARY NOTICES.

THE *Christian Advocate's publications for* 1829, 1830, and 1831. By HUGH JAMES ROSE, B. D., *Christian Advocate in the University of Cambridge.* London: Rivington.

THE first of these Essays is entitled, "Christianity always progressive;" the second, "Brief remarks on the dispositions towards Christianity, generated by prevailing opinions and pursuits;" and the third, "Notices of the Mosaic Law, with some account of the opinions of recent French writers concerning it." The whole are written in a clear, dispassionate, and argumentative style, for which Mr. Rose appears distinguished. As there are allusions to China in them, we have thought it right to call the attention of our readers to these works.

The first Essay is intended to answer "the objection made to Christianity, on account of its want of universality." "It is unquestionably an old one," as Mr. Rose remarks, and has been often answered; still it is one that often rises anew in the human mind, and has peculiar weight situated as we are, where Christians, even in name merely, are to the rest of the population as a drop in the ocean. Some persons professing Christianity whom we have known, partly in consequence of the difficulty alluded to, have said, in direct opposition however to the declarations of Sacred Scripture, that it was not intended to be universal; or if it were so, it must be left to the Almighty to work a miracle to make it so. And on this view of the case they would neither use means themselves, nor encourage the efforts of others, to diffuse Christian knowledge in Pagan or Mohammedan nations. Those who may have indulged such opinions, will find in Mr. Rose's Essay, strong arguments tending to show that they are wrong in opinion, and blameable in conduct.

Mr. Rose arranges his observations under two principal heads. The first, to show what it is reasonable to expect from Christianity; and in the second place, to inquire whether those reasonable expectations have been fulfilled. He considers that unreasonable expectations have perplexed the believer, and given a fancied triumph to the infidel. His argument (so far as we have gathered it from a hasty perusal,) rests on this foundation:—The ever-blessed God has granted to mankind a revelation of his Will, in a manner similar to the grant of the

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reasoning faculty, and various physical benefits, for man's improvement and welfare, now or for ever, as the case may be; still leaving man a free agent, to use or to abuse these gifts. Hence the progress of divine revelation throughout the world has been impeded by the remissness of its friends, and the hostility of its foes;—both, by the way, still accountable to God for their conduct.

That the Almighty Ruler of the human heart, says Mr. Rose, might arm any truths which he is pleased to reveal, with such powers of winning or enforcing their acceptance, as would be irresistible, is unquestionably certain: but it must be remembered, that such powers would therefore at once close or prevent the argument. And we add, reduce man to a machine, and destroy his responsibility.

That Christianity is but partially diffused throughout the world after eighteen centuries is the fact; the inference from which, according to Mr. Rose, is not that Christianity is not true; but that its friends have been most supine, and its foes most virulent; that man is in fact, far gone from righteousness; that the human heart is deceitful and desperately wicked. We concur with him in this inference, and we join heartily in his closing admonitions to Christians generally, whether in their individual or social capacity, to use means to propagate the gospel.

He has some thoughts that apply only to his own government (the English), in reference to Hindostan. But there are in his book some remarks which apply to all Christian governments: "Shall the day never come, (he exclaims,) when governments and nations will feel their highest interest, will confess their highest duty; and hasten to give, at least, the weight of their influence, and the impulse of their resources, to the cause of God and man?" In several parts of his Essays we think he is too national and sectarian for the spirit of that holy religion, which has broken down the partition wall between Jew and Gentile, and admitted to the covenanted mercy of God, through Christ Jesus, all nations and kindreds and tongues and people.—As he says concerning Mr. Ward's book on India, so we must say of his, "It is very valuable, though tainted with petty sectarian feelings."

In his second Essay, Mr. Rose adverts to the argument given above, "That, as it has pleased God to use human agency in the propagation and confirmation of Christianity, it is credible, that its progress may be retarded, and its final triumph delayed, by the errors and sins of the agents, and the evils which are consequent upon them."

It is his opinion that in Christendom a disbelief of Christianity, commonly called infidelity, is most prevalent in a "superficial age." He does not think that "the writers against revelation who appeared at the end of the seventeenth, and beginning of the eighteenth century, in England, (though perhaps superior to their continental brethren,) were entitled to consideration for any great

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ability, any depth of research, any extent of learning." He gives his reasons for this opinion, in a brief review of the objections of Toland, Chubb, Collins, Shaftesbury, Tindal, and Morgan. There is only one topic in this Essay which is applicable to China, and that is the "rage for *utility*"—the neglect of everything that is not *useful* to the acquisition of money.

The Chinese always justify ignorance of foreign languages, and the affairs of mankind generally, by affirming that such knowledge is useless to them. As Mr. Rose complains, the useful *for what*, is not commonly avowed by the pseudo-philosophers of the daily press. *Usefulness* and *money-value* are equivalent terms with them. Whatever is *profitable* — i. e. which will bring most money, is *most useful*. "Everything is viewed through the medium of the market; and no ingenuity could devise a principle better calcuated to debase and degrade mankind, and to destroy all the qualities by which God has sought to raise them above the level of the beasts that perish. If the political economists of the *present* day, had no other sin against the public good to answer for, but the establishment of the sovereignty of money, theirs would still be a fearful account to render. They have themselves chosen this base idol to worship, for it was not necessarily presented to them by the science which they profess to cultivate."

Mr. Rose's third Essay, written for last year, has more that has a reference to China, than the two preceding; and we can cordially recommend it to the perusal of our readers. He says, that the certainty, that "truth will prevail at last" is one of the best comforts which the thoughtful heart can enjoy in this world. It is assuredly one great comfort amidst strife and violence, to know that eventually "it shall be well with the righteous;" and it is the belief of this fact, though yet future, that must bear up their spirits amidst many present evils.

Two writers have arisen in France, M. Benjamin Constant lately deceased; and M. Salvador. They are neither of them Christians, yet take the part of Christian writers against Messrs. Voltaire and Volney; against their flippancies and scurrilities. M. Constant takes so much of the Old Testament as pleases him for a Divine Revelation, and rejects the rest.

"*I recognise*," he says, "*the revelation made to Moses*, in that part of the Hebrew books where every virtue is recommended, filial love, conjugal love, hospitality to the stranger, chastity, friendship, which no other legislator raises into the rank of virtue, justice, and even pity, though the epoch of pity was not come, for that epoch is Christianity; there is the voice divine, there is the manifestation of heaven on earth, and there only one cannot be deceived in doing every justice to it; because it responds to every sentiment, ennobles and purifies every affection, goes before the light of the age, and, in the midst of barbarism, sends into the soul, truths

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which reason would not have discovered till much later."

M. Constant further observes, that "without Moses it is probable that all the efforts of philosophy would have ended only in plunging mankind into pantheism, or hidden atheism, in which the religion and philosophy of India lost themselves together." He recognises "the revelation made to Moses, because he cannot in any other way explain the appearance of Theism in a barbarous age and people."

M. Constant is in this conclusion, we believe, perfectly right. And to India, he might have added China, as plunged by the religion of philosophy into pantheism or hidden atheism. We have endeavored to find God, the eternal Jehovah, the Almighty, the blessed and self-existing God, the Creator of the universe,—but we have sought in vain among all the philosophy and the religion which we have met with in China.

Voltaire said that "the constitution of China is the best in the world, the only one founded on the rights of fathers, the only one where a governor is punished if he does not receive the applause of the people when he quits his charge, the only one which has instituted rewards for virtue.... The learned mandarins are considered as the fathers of the towns and provinces, and the king, the father of the empire," &c. M. Constant comments with a just severity on this passage, and reproaches Voltaire with having had another aim than the truth in this representation. M. Constant's opinion concerning the Chinese, we are sorry to say, has a great deal of truth in it: they are, he observes, of all people the most attached to materialism, they have no notion of spirituality, they are blind fatalists; their doctrine is far more dry than any other pantheistic scheme:— "it supposes the existence of one only substance, without attributes, without qualities, without will, without intelligence;" (we suppose he means the *le* of Confucianists—see Morrison's Dictionary 6942,) "it knows of no motives but blind fatalism, and of no perfection but a blind apathy, without virtue and without vice, without pain and without pleasure, without hope and without fear, without desire and without dislike, and finally *without immortality*." (Here there is a good deal of Taouism set forth.)

But this is far from all; and he goes on to state, that we find "Religion reduced to frivolous and fastidious ceremonies, which only recal despised and forgotten opinions, etiquette in the place of feeling, a lifeless form for belief, signs without signification, a practice without a theory, irreligious abstractions for the high, and stupid superstitions for the people, the worship of one's ancestors, and yet no belief in a future life; the worship of spirits, and yet the most positive and gross materialism; for the rest, the most grinding oppressions, the most absolute power, barbarous punishments, corruptions without limits, craft in the service of fear, a complete absence of all generous

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sentiments, an apathy, which yields only to the love of gain, and a frightful fixedness even over the traits of the melancholy and degraded human form. This is what we see in China."

Such are the opinions of M. Constant *versus* M. Voltaire. The inferences Mr. Rose draws from these statements, are worthy of a Christian Advocate; and show how meagre, poor and thin, philosophical theology appears by the side of the theology of Moses and of Christ.

Travels in Chaldea:—by Capt. Robert Mignan, 1829.

We notice this work at present, merely to remark on a paragraph (on page 318) concerning the arrow-headed characters of ancient Babylon. The Captain observes, that there is a singular coincidence in some of the *Persepolitan numerals in common with the Roman and Chinese.* "The letter ≺ formed of two arrow-heads joined together obliquely, represents the letter H; which letter being the fifth of the Sabean, as well as of the Hebrew alphabet, represents the number five; and so in Persepolitan; change the position of it, and you have the Roman V, the numeral for five. Two of these placed together, form the letter X, the Roman numeral for ten; the same in Persepolitan and Chinese."

Now in this, and many similar cases, before endeavoring to account for the "singular coincidence," it is requisite in the first place to ascertain whether there be a coincidence. The Chinese character for *ten*, is, indeed, the figure of a cross; and the Chinese phrase for cross, is, shih tsze kea, "*A ten character frame*," or stand; but it is never like a St. Andrew's cross, or the letter X. In all the ancient and modern Chinese books, that it has been our lot to examine, never did we meet with the character *ten*, written like an X; nor have any of our Chinese friends, though not ignorant of their ancient lore, ever met with such a ten; therefore we conclude that the "singular coincidence," so far as Chinese is concerned, does not coincide with the fact. The Chinese Dictionaries which analyze the formation of characters, make no allusion to the arrow in that for ten. The Shwŏ-wăn says, "Ten is a perfect or complete number. The horizontal line represents the east and west; the perpendicular one, north and south; thus all things contained within the four points of the compass are included by the character ten. One of the old Chinese characters for ten is a round black dot in the the centre, and four lines radiating to the east, west, north, and south."

The Life of Wiclif; by Charles Webb le Bas, M. A. Professor in the East India College, &c. London: Rivington. 1832.

Le Bas is a talented and pious minister of the Episcopal Church in England; and this work will, we believe, sustain his character. It is one of a series of theological and ecclesiastical works, being published after the modern fashion of useful, and family, and other libraries. Mr. Le Bas, in his

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preface, acknowledges at considerable length his obligations to Mr. Vaughan, the most recent of Wiclif's biographers. Vaughan "prepared himself for his task by a more complete, and scrupulous examination of all the extant writings of Wiclif, than has, probably, ever been undertaken before." And Vaughan, with his publishers, liberally and kindly gave permission to Le Bas to print, from the previous work, the catalogue of Wiclif's writings" (the *one man* in his day). Mr. Vaughan, is we believe, a member of one of the Congregational churches in England. And the Christian co-operation here alluded to, is just what it ought to be all the world over, among the disciples of the Lord Jesus Christ.

THE SACRED HISTORY OF THE WORLD,—Philosophically Considered; by Sharon Turner, F. S. A., &c.

This well-intentioned, and we think, well-executed work, is thrown into the form of letters to a son. Mr. Turner says truly—"Nature will never be properly understood, if its creation by the Deity be excluded from the thought. . . It is the great mistake of many eminent philosophers on the Continent, that they systematically exclude the Deity from all their reasoning on the formations and principles of things; and strive, in vain, to account for them rationally without Him." Christian deists and wicked men, to all practical purposes, are mere Budhists who make the Deity a "nihility."

JOURNAL OF OCCURRENCES.

FORMOSA.—The news from this island, called by the Chinese, *Taewan foo*, has of late been of the most disagreeable character. For several days the information was whispered, rather than announced; but since the 15th inst, there has been no doubt in regard to the existence of an open, and, so far as the imperial government is concerned, rather a serious insurrection. From slight causes, managed by the police, and made the ground-work of oppression and extortion, the public mind was roused to exert the physical power it generally possesses, which resulted in the immediate *murder*—if we may so express it, of about seventeen hundred soldiers, and upwards of twenty officers, civil and military, of his Majesty's service. According to some of the reports, *all* the imperial authorities, civil and military, are either killed, or scattered among the hills, or driven from the island. Large bodies of troops, have been ordered from Fuhkeën, and two or three thousand from Canton; but by the latest reports we have heard, the insurgents remained unchecked, and were committing new depredations.

HOOPIH.—It is rumored here, that in the province of Hoopih, several towns are in the hands of insurgents.

LOCAL OFFICERS.—Governor *Loo* arrived here from Leënchow, on

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the 15th instant. He received the seals of his office, as governor of the two provinces, Kwangtung and Kwangse while at Leënchow.

Choo, the fooyuen, has delivered up his seals of office to the governor; and, on account of his ill health, has retired from official duties, for a period of three months, with his Majesty's permission.

Choo, the hoppo, is to retain his office at the port of Canton, for another year.

Le, the late governor of Canton, has arrived safely at Peking; and it is said, will soon be put on trial for his ill conduct at Leënchow.

The fashionable Doctor in Canton is, at present, *Chin Shetih*, a man upwards of 60 years of age. He rose in his profession from a state of poverty, a mere hawker of drugs. At present he is said to be possessed of a million of the currency of the land. Still he preserves his old simple habits. His house is situated near the Tartar general's—the tseängkeun,—in the old city; early in the morning it is open for patients, who, as they come in, are conducted to a room adjoining the doctor's, where they wait for him in silence. Patients who wish him to call at their houses enter their names and places of abode with his door-keeper. About 9 o'clock he sallies forth, committing himself entirely to his faithful servant and chair-bearers, who carry him round to the patients in the order of time, as reported at his gate. Those whose names are first entered are first served, without reference to their condition, whether poor or rich. He makes no charges. His patients may give nothing—or three cash, or three hundred, or three thousand, for a visit; just as they please. He receives no money with his own hand. People's *tangible thanks* are given to his servant.

Chin, whose name means *Sink*, is a man of few words: and these few uttered in the dialect of Whampoa district, of which he is a native. He speaks the mandarin, as a broad Scotchman speaks English; turns a *fod* into a *road*, and makes other such like blunders. And further, he either cannot, or will not, satisfy glib people about the power of the drugs he administers,—which by the way, it is said, are very few. He rings the changes upon some 20 or 24 medicines, being rather a cautious practitioner. He is the opposite of the *rhubarb doctor*, who long held the reigns of medical sovereignty in Canton; for Doct. Sink never administers rhubarb at all. Still, he has become popular among the rich natives, and in all the public offices. They say that, although he does not speak good mandarin, and is not able to explain the properties of his prescriptions, yet people very generally get well under his care; and therefore he has risen to his present influence and affluence.

(*From notes of conversation with a Taou priest*, doctor Yellow. 1832.

The Village Tyrant.—We noticed this unhappy individual in a former number. His life is still spared; though it is said, sentence of death is recorded against him, to take place during the present season. This sentence, however, is generally commuted for transportation.

A ballad concerning him, which professes to be a moral warning to rich and influential men, contains some exhibitions of mind under trying and distressing circumstances, which we foreigners can find only in description. The feelings and language of two suicidal persons are narrated. Pride and revenge are predominant in their character. The Tyrant's dream is given at length. We intended to give a translation of it, but as a whole it is not translatable. His visions of the infernal regions are mixed up with indecent descriptions of crime and punishment.

The outline is this. In his dream he finds himself in the hands of an infernal police, who use him rather uncourteously. He is a little terrified, and asks for leave to visit his home, before he is dragged to the king below. In the midst of their laughter and scorn, he is permitted to go for a short time. In his dream he gets home; and being unexpected, finds his family occupied in gross licentiousness. His rage is worked up to the highest pitch, by the scenes he witnesses; but while in the act of taking revenge, he is hurried off by his guards to the regions below. Being arrived, he is subjected to

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trial by the *Yen Wang*, or infernal King. He and his paramours are adjudged to various punishments, on the evidence of those he had corrupted, and robbed, and whose bones he had digged up.

This last act is considered the most heinous; and for it the fooyuen is determined, if he can, to have his life. In his dream, the nuns who intrigued with him, are punished by having red-hot irons thrust into their bodies; the beautiful widow, who left her husband's old mother and eloped with him, is made to embrace a red-hot iron pillar; and with the other women is to be sent back to the world as female cats and dogs. The men who were his accomplices are to transmigrate as privy flies, and scaly moles, &c., &c. He himself, if we remember rightly, is to be dashed upon a hill studded with spikes and knives.

All the proceedings in this *infernum* are conducted according to the manner of Chinese courts. And the superstition goes so far as to induce the belief that money will be useful to the dead! There are persons who burn a great many gilt papers annually, under the mis-belief that all the money they cost will be laid up for them in the *Yin-koo*, or Treasury of Hades, for their use after death. Hence the rich put gems in the mouths of dead bodies before burial; and the poor, a cash or a piece of silver, that they may not be pennyless on the other side of the grave.

We leave the reader to draw his own reflections from these ridiculous, but notwithstanding, melancholy statements. They are scarcely within the limits of decorum, but we do not imitate the delicacy of those who tell the public that they could unfold a very horrible and abominable tale, while at the same time they leave the matter in utter darkness, and stimulate the imagination to guess whatever it pleases!

Slavery in China.—It is perhaps not generally known that the children of the slaves in China, are born slaves; and the children of free masters enjoy their rights over slaves throughout all generations. There have been cases in which the masters have become poor; and allowing their slaves to go and provide for themselves, they have become rich; but being again found by their masters, the latter have seized all the property. There are slaves of another class who are not bought outright, but with the condition that they may be redeemed. Good masters admit the claim when made agreeably to contract: but bad ones use every expedient to prevent the claim of redemption.

Obituary.—The twelfth brother of the salt merchant, Le Inhyay, the namesake, friend, and informer of governor Le, died at his brother's house on the 9th day of the 10th moon. All the neighbors rejoice at the event, and say, "Another great gambler is dead, and Sekwan district is freed from a great nuisance."

Thunder occurring in unusual and unseasonable times is considered by the Chinese, omnibus of some political change,—a revolt of statesmen, or death of the monarch, &c. If it thunder during the 10th moon, which this year began on the 22d of Nov., it is thought particularly unlucky. People say it did thunder twice, on the 2d of December; and that the late insurrection of the mountaineers of Leechow is a proof of the theory.

Postscript.—The accounts from *Formosa* continue to be unfavorable to his Majesty's government. The number of soldiers and officers killed, as stated on a preceding page, is probably much below the truth.

The unusually mild and warm *weather* which prevailed at the close of the last month, has been succeeded by several cold, cloudy, and rainy days. Ice was found this morning; the weather is fine and bracing, with a strong wind from the north.

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THE

CHINESE REPOSITORY.

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POPULATION OF THE CHINESE EMPIRE.

GEOGRAPHERS and historians, statesmen and political economists, have differed widely in their views of the population of the Chinese empire. With few exceptions, when they have written on this subject, they have been alike perplexed and perplexing,—affording very little satisfaction either to themselves or to others. "Of the bolder and more confident writers, some have gone to one extreme, and some to the other;" while "cool and impartial men" have taken a middle course. The tendency of all these various and contradictory accounts has been, to confound and embarrass, and unsettle the opinions of all. In this way it has become fashionable to doubt, to question, and to deny, without any reference to the evidence by which they are supported, all the accounts that have been published on the subject; and in short, to dismiss the consideration of the question by affirming, that nobody knows, or can know, "for certainty," aught about the matter.

It is manifestly impossible to reconcile all the statements and opinions, which have been advanced on this topic; yet, as it is one of considerable interest, as well as of difficulty, we doubt not that there are many, who, like ourselves, are desirous

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of knowing the simple facts of the case, and the foundation on which the various published accounts are based. In this investigation we must, ultimately, rest the decision of the question on Chinese authorities; because no foreigner knows, or has the means of knowing, by personal inspection, or by any calculations which he can make, what is the population of the empire. But as these published accounts, though usually referring to Chinese authorities, are so contradictory, it is necessary that we should bring them, or some of them, into review; examine them; trace them up, if we can, to their origin; and value them according to the amount of testimony by which they are supported.

We commence with the works of the abbé Grosier, which appeared in France about half a century ago, and a translation of them in London, in 1788. Concerning the population of China, he says:—

"One of those things which have been thought most incredible and contradictory by Europeans, is the prodigious population of China. Father Amiot has been at great pains to investigate this point, which hitherto has been examined with too little attention. It is evident from his calculations, that China contains at present two hundred millions of inhabitants. This enormous population may appear astonishing; but, when we have weighed the proofs, and followed the reasoning, which this learned missionary makes use of, we shall find that his account is by no means exaggerated. The lists and documents on which this interesting discussion is founded, are taken from a Chinese book, entitled *Ta Tsing y-toung Tche* [Ta Tsing-yih-tung Che],—*An account of what is essential to be known respecting China.* This work was composed and arranged by order of the present emperor Kienlong, and published in the eighth year of his reign."

Amiot published his book about the year 1770. Grosier, in order "to justify the assertion of this learned missionary, and to free him from all supsicion of exaggeration," found it necessary "to enter into details," and to make sundry observations. In doing this he remarks, that the Yih-tung Che shows only

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the number of those who are *taxable* in each province of the empire; and that these amounted to 28,516,488; and adds, that by the word taxable, *jin ting*, heads of families only are understood; while the word mouth, *kow*, is used for individuals. He then supposes that there are five individuals in each family; and with the addition of considerable numbers of civil and military officers, literati, &c.; by including the population of Fuhkeën, seven millions and odd, which on account of "haste or forgetfulness," Amiot omitted to mention, he raises the sum total to 157,301,755.

In order to complete the complement of two hundred millions, Amiot (according to our author) thinks he may be permitted to follow the suggestion of "a German professor named Paw," and gather them from the *robbers, troglodytes, wandering families, mendicant monks, eunuchs, slaves, blind females, and bonzesses*, who inhabit the Celestial empire. And lest there should yet be a deficiency, he adds the "inhabitants of those floating cities, who live in barks or on rafts, and seem to form a distinct nation in the middle of the empire." Such, according to Grosier and with his corrections, was Amiot's view of the population of China in 1743.

As the facts here adduced "may, perhaps, still leave some doubts, on the minds of our readers, of the possibility of making the inhabitants of China amount to two hundred millions," Grosier subjoins a "more complete enumeration," which was made in the twenty-seventh year of Keënlung. This estimate of the population was taken from the "Tribunal of lands," in Peking, and was received in France in 1779. It was written both in Chinese and French, having been translated into the latter, at Peking. According to this account, the empire contained 198,214,553 inhabitants, "men, women, and children." There is still a deficiency in the total number; but as twenty years had elapsed since the epoch of this numeration, and as it could

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be proved by facts, that the population, for a long time past, had been progressively *increasing*, Grosier thought it safe to "presume" that the empire, at the time he wrote, contained two hundred millions of inhabitants.

But whence proceeds this increase of people in this "remote corner" of Asia? Is it owing to physical causes, or are these only second, and assisted by the influence of moral and political institutions? To this question Grosier supposed it difficult to give a precise answer; and advanced the following as the most apparent causes of this extraordinary population: —

1. The strict observance of filial duty throughout this vast nation, and the prerogatives of paternity, which make a son the most valuable property of a father.
2. The infamy attached to the memory of those who die without posterity.
3. The universal custom which makes the marriage of children the principal concern of fathers and mothers.
4. The honors bestowed by government on those widows who do not enter a second time into the state of marriage.
5. The frequent adoptions, which prevent families from becoming extinct.
6. The return of wealth to its original stock by the disinheriting of daughters.
7. The retirement of wives, which renders them more complaisant towards their husbands, saves them from a number of accidents when big with child, and constrains them to employ themselves with the care of their children.
8. The marriage of soldiers.
9. The fixed state of taxes, which, being always laid upon land, never fall but indirectly upon the trader and merchant.
10. The small number of sailors and travelers.
11. The great number of people who reside in China only by intervals.
12. The profound peace which the empire enjoys.
13. The frugal and laborious manner in which the great live.
14. The little attention that is paid to the vain and ridiculous prejudice of not marrying below one's rank.
15. The ancient policy of giving distinction to men and not to families, by attaching nobility only to employments and talents, without suffering it to become hereditary.
16. The decency of the public manners, and a total ignorance of scandalous intrigues and gallantry.

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We have been thus particular in noticing the opinions and statements of Grosier, chiefly because they have been so often referred to, and quoted by those who have written concerning China. But as we have not at hand, "An account of what is essential to be known respecting China," which "Chinese book is one of those which are to be found in the king's library at Paris," and as foreigners are not now pivileged to take statistics "from the Tribunals" at Peking, it is not in our power to verify or disprove the accounts of Amiot and Grosier, by comparing them with their originals. We shall have occasion, however, in another part of this paper, to refer to these acconnts, and to compare them with those which have been given by other writers; we shall also, before we dismiss the subject, allude to Grosier's remarks concerning the increase and amount of population in this country.

Sir George Staunton, in his account of the embassy of lord Macartney to China, in 1793, has given, "for the reader's information," a table of the population and extent of China Proper, "taken in round numbers from the statements of Chow ta-zhin." This officer, he says, was a man of business and precision, cautious in advancing facts, and proceeding generally upon official documents. The statemnt was taken from one of the public offices in the capital, and shows the amount of population according to the returns made from the provinces the preceding year. As the table is one of much importance, we will introduce it here; and with it, Grosier's account of the population of China, in the twenty-seventh year of Keënlung. Fungteën, in Grosier's account is often called *Leaoutung*, and is so written on most of the European maps. The population on each square mile, is taken from Barrow's work. We would here advertise the reader, that we have changed the orthography of the names of the provinces, and have employed that given in Morrison's Dictionary.

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Names of the eighteen PROVINCES.	Population given by STAUNTON.	Population given by GROSIER.	Sq. miles in each Prov.	Eng. acres in each Province.	Pop. on each sq. mile.
Cheihle	38,000,000	15,222,940	58,949	37,727,360	644
Keängsoo	32,000,000	23,161,409	92,961	59,495,040	344
Ganhwuy		22,761,030			
Keängse	19,000,000	11,006,649	72,176	46,192,640	263
Chĕkeäng	21,000,000	15,429,690	39,150	25,056,000	536
Fuhkeën	15,000,000	8,063,671	53,480	34,227,200	280
Hoopih	14,000,000	8,080,603	144,770	92,652,800	187
Hoonan	13,000,000	8,829,320			
Honan	25,000,000	16,332,507	65,104	41,666,560	384
Shantung	24,000,000	25,180,734	65,104	41,666,560	368
Shanse	27,000,000	9,768,189	55,268	35,371,520	488
Shense	18,000,000	7,287,443	154,008	98,565,120	195
Kánsuh	12,000,000	7,412,014			
Szechuen	27,000,000	2,782,976	166,800	106,752,000	162
Kwangtung	21,000,000	6,797,597	79,456	50,851,840	264
Kwangse	10,000,000	3,947,414	78,250	50,080,000	128
Yunnan	8,000,000	2,078,802	107,969	69,100,160	74
Kweichow	9,000,000	3,402,722	64,554	41,314,560	140
Fung-tĕen		668,852			
	333,000,000	198,214,553	1,297,999	830,719,360	257

"The extent of the provinces," sir George goes on to remark, "is ascertained by astronomical observation, as well as by admeasurement; and they are found to contain upwards of twelve hundred thousand square miles, or to be above eight times the size of France. The number of individuals is regularly taken in each division of a district by a tithing-man, or every tenth master of a family. Those returns are collected by officers resident so near as to be capable of correcting any gross mistake; and all the returns are lodged in the great register at Peking. Though the general statement is strictly the result of those returns added to each other, which seem little liable to error, or, taken separately, to doubt; yet the amount of the whole is so prodigious as to stagger belief. Even in calculations altogether certain, but immense in their results, as the valuation of the enormous bulk, or distance of the fixed stars, it requires a mind conversant in such subjects, or at least,

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habituated to such assertions, to remove all doubt concerning them. After every reasonable allowance, however, for occasional mistakes, and partial exaggerations in the returns of Chinese population, the ultimate result exhibits to the mind a grand and curious spectacle of so large a proportion of the whole human race, connected together in one great system of polity, submitting quietly, and through so considerable an extent of country, to one great sovereign; and uniform in their laws, their manners, and their language; but differing essentially in each of these respects, from every other portion of mankind; and neither desirous of communicating with, nor forming any designs against, the rest of the world."

Similar to these views are those of Macartney's private secretary. That none of the statements hitherto published are strictly true, Barrow is free to admit; but that the highest degree of populousness that has yet been assigned may be possible, and even probable, he is equally ready to contend. He acknowledges, at the same time, that, prepared as the embassy were, from all that they had seen and heard and read on the subject, for something very extraordinary, yet when the above statement was presented, "the amount appeared so enormous as to surpass credibility." He assures us, moreover, that they had always found the officer, who gave them the statement, a plain, unaffected, and honest man, who on no occasion had attempted to deceive or impose on them; they could not, therefore, consider it in any other light than as a document drawn up from authentic materials. Nevertheless, "its inaccuracy was obvious at a single glance, from the several sums being given in round millions." The fact that two of the provinces contain exactly the same amount of population, is another obvious proof of the inaccuracy of the statement given to the embassador, which

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has been suggested by some writers, and ought not to have been overlooked by Barrow. So if we should say of Austria and France, in 1828, that they contained, "in round numbers," 32 millions each; or of Spain and the United States of America, that they each contain, at the present time, 13 millions, "in round numbers,"—the inaccuracy of such statements would be obvious at a single glance. But notwithstanding these difficulties, Barrow undertakes to show, and does show satisfactorily we think, that there is no want of land to support the "assumed population" of three hundred and thirty-three millions. This being the case, he concludes that the population is not yet arrived at a level with the means which the country affords of subsistence.

M. Lavoisne quotes the statement of Grosier and Staunton; but he cannot admit that of the Abbé; and thinks it "hardly credible," that, in the course of thirty-two years, the population should have increased nearly 135 millions; he concludes, therefore, that the whole population of China Proper, and Chinese Tartary, may be estimated at three hundred millions.

Malte-Brun, though certainly a "cool and impartial" man, treats the writers on this subject rather cavalierly, and disposes of the question in few words, which we quote:—

"China might undoubtedly dispense with a great part of her army, which travelers tell us is innumerable. Some call it 1,462,590 others 1,800,000. We shall not attempt to contradict either of the statements. It is equally certain, according to the Chinese, that the imperial fleet consists exactly of 9999 ships. All this is sufficiently moderate for an empire which contains ["exactly"] 333 millions of inhabitants, as his excellency Tchou ta-tzin officially assured lord Macartney.

"But what degree of confidence can we place in these enormous statements, when we find that a statistical account compiled by command of the emperor Kienlong only half a century ago, made the number of peasants who were liable to the manorial tax amount only to twenty-five millions;

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when we find old censuses, which for fifteen centuries make the population of China fluctuate only between forty-eight and sixty millions; and when, on comparing the tables of population of 1743, given by father Allerstein, with those of lord Macartney for the year 1793, an increase of three or four-fold is found to have taken place; when, in fine, we may see that each of these estimates labors under evident error, some of the numbers being literal repetitions of others, and other sums out of all proportion?

"*Cool and impartial men* rate the population of China, properly so called, at one hundred and fifty millions. The army, which may amount to 500,000 or 600,000 regular troops, and a million of nomades of military habits, has nothing formidable but its numerical amount. Bad artillerymen, ignorant of the art of military evolutions, and what is worst of all, destitute of courage and the military spirit, the Chinese would probably yield as easily to a moderate European force, as they have formerly so often fallen under the invasions of the hords of central Asia."

We shall not attempt to contradict this cool and impartial account. The Chinese empire, including the tributary states, and those under its protection, according to the Encyclopædia Americana, on the basis of the *German* Conversations-lexicon, contains two hundred and forty-two millions of inhabitants; while China Proper has only one hundred and forty-six millions two hundred and eighty thousand, of whom two millions live on the water.—No references or authorities are given to support these assertions.

The writer of the article on China in the Encyclopædia Britannica tells his readers, 'the accounts of the population of this country have generally been treated as *fabulous* by the western nations.' He deigns, however, to quote the statements of the abbé Grosier and sir George Staunton; but avers that the accounts on which these statments rest, *are found, when, investigated, to abound in inconsistencies which destroy their credit!* And he makes "Mr. Barrow, after balancing and comparing a variety of authorities, conclude, that the actual amount of the population of China is about

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one hundred and forty-six millions." In his supplement, he adds many more remarks to the same effect.

A more recent account has found its way into the world from Berlin. It appears over the date of July 3d, 1830; and is signed Z; and was published in an English newspaper, "The Times," for July 23d, 1830. The writer states the number of departments into which each province is divided, and gives the names of the capitals, and total amount of the population of each. The province of Shense has 257,704 inhabitants; Kansuh 340,086; and Kwangtung, in its 13 departments, has the "enormous" population of 1,491,271 inhabitants, men, women, and children. All the other provinces are enumerated; and the writer then adds;

"Taking the new edition of the *Imperial Geography*, which was published in 1790, as our guide, it appears that the population of these 18 provinces amounts to 142,326,734 souls. But to these must be added 12,000,000 of inhabitants which, though subject to the sceptre of the Celestial empire, do not form an integral part of China; as well as its naval and military force, which comprises 906,000 men, and 7,552 officers; and its civil establishment, amounting to 9,611 servants. With these additions, the total population of the Chinese dominions, according to the census taken in the year we have mentioned, was 155,249,897. Now, when we look back on the increase which has taken place since the period of the conquest of China by the Mantchous, and find that the population has quadrupled itself in somewhat less than a century and a half, it is natural to conclude that it must have received no inconsiderable addition during the last 40 years; nay, there exists a proof of this conclusion in the increasing spirit of emigration among the Chinese, which appears to be encouraged by their government, instead of being discountenanced by prohibitions as it was formerly. Looking at this fact, with reference to colonization, it is not an extravagant anticipation to conceive the day may arise, when the free Chinese laborer shall occupy the station of the African or Indian slave."

There is appended to the report of the Anglo-Chinese College, for 1829, an abstract of the

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general laws of China, containing statements which bear directly on our subject. The edition of the Ta Tsing Hwuy-teën from which the abstract was taken, was published in the 10th year of the reign of his late majesty Keäking. According to this work, the Board of Revenue takes cognizance of the amount of population. At the commencement of the reigning Mantchou dynasty, a census was taken in reference to a poll-tax, and a liability to service, of all males above sixteen, and under sixty years of age. The poll-tax was afterwards, by Kanghe, blended with the land-tax; and the poll-tax for ever interdicted. Under Yungching and Keënlung the census was taken, in order to know the amount of population throughout the whole empire, and in every given district. The objects of thus enumerating the people, were to aid the government in appropriating relief in times of famine and drought, and also to assist the police by having a list of all the persons in every family. After these remarks concerning the objects of the census, and others detailing the method of taking it, some statements are advanced to show the amount of population at different periods; these we will quote entire.

"In section 141 [of the Ta Tsing Hwuy-teën], page 38, the emperor Keënlung states the population, in a proclamation addressed to the whole empire, calling upon all ranks and conditions of men to economize the gifts of heaven, food, &c., and by industry to increase their quantity; for observing the increase of population, since the period of the conquest, he looks forward with deep concern to the future, when the population shall have exceeded the means of subsistence. The land, he says, does not increase in quantity, although the people to be fed, increase so rapidly. He says, that in the 49th year of Kanghe, the population of the empire was 23,312,200 and odd. Last year, he adds, the amount made out, according to returns sent from all the povinces, was 307,467,200 and odd. Keënlung wrote in his 58th year, so that the census was taken the year before lord Macartney's embassy. This confirms the account given to his lordship; for the book before us was never intended for an European eye.

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"The increase seems so enormous in a period of about eighty-two years that some error in the figures might be supposed. However, the emperor remarks, that the increase had been about fifteen-fold, which shows there was no such mistake; since fifteen-fold would make the amount three hundred and forty-five millions. This statement confirms Malthus' assertion, that population may double itself in twenty-five years; for this is nearly doublinig it in twenty years.

"After the great destruction of human life during the war of the conquest, it appears, from the work before us, that there were large tracts of unoccupied land, the owners of which had been destroyed or dispersed. These lands were given, as a perpetual inheritance, to any who would undertake to cultivate them. And subsequently every encouragement was given to cultivate waste lands. Government even gave to the poor, cattle and implements of husbandry; and levied no tax for a number of years. Up to this very period, it is always a great point with the government of China to till the plains, and plant the hills, so as not to leave, as they say, one inch of uncultivated land throughout the empire. Large tracts of land are given to the resident military in Mantchou Tartary, and elsewhere, beyond the frontier of China Proper. The land tax is rated partly in money and partly in kind, according to the goodness of the land and the nature of the produce."

In the above extracts, as in one or two other instances, we have omitted the dates, as given according to the Christian era. We have done this to prevent confusion; for there exists, among some of the writers on this subject, slight discrepancies in dates; which might very easily occur in adjusting the Chinese dates, to those of the Christian era. Besides their cycle of sixty years, the Chinese have another method of fixing their dates; during each emperor's reign, they date from the year he ascended the throne. The 12th year of *Taoukwang* commenced on the 2d of February, 1832, and will end on the 19th of February, 1833. The late *Keäking* reigned 25 years; *Keënlung*, 60 years; *Yungching*, 13 years; *Kanghe*, 61 years; and *Shunche*, the first Mantchou-Chinese monarch of the Ta Tsing dynasty, reigned 18 years. The reigns of these six emperors carry us back, from the current year of our era to 1644. We have introduced these remarks here, for the sake

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of any of our readers, who may not happen to have a list of the emperors of the reigning dynasty at hand. But this by the bye.

The last account which we have to notice, at this time, of those which have been published by foreigners, is contained in "A Companiön to the Anglo-Chinese Kalendar, for the year of our Lord, 1832." This work gives a statement of the population of China and its colonies according to a census, which was taken in the 17th year of Keäking. The population of the eighteen provinces, of Formosa, Barkoul, and Oroumtsi, of Leaoutung, of Kirin, Hihlung keäng, Tsing hae or Koko nor, of foreign tribes under Kansuh and Szechuen, of Tibetan colonies, of Ele and its dependencies, of Turfan, Lobnor, and the Russian borders, are all included in this statement, and present a total of 361,693,879 individuals, exclusive of 188,326 families. It is added in the work from which we have taken these facts, that

"This statement, contained in the latest edition of the Ta Tsing Hwuy-teën, or Collection of Statutes of the Ta Tsing dynasty, will probably serve to set at rest the numerous speculations concerning the real amount of population in China. We know from several authorities, that in China, the people are in the habit of diminishing rather than increasing their numbers, in their reports to the government. And it is unreasonable to suppose, that in a work published by the government, not for the information of curious inquirers, but for the use of its own officers, the numbers so reported by the people should be more than doubled, as the statements of some European speculators would require us to believe."

We turn now to Chinese authorities; but will go no further back than to the time of the first emperor of the Ming dynasty. According to a census, which was taken in the 26th year of Hung-woo's reign, A. D. 1393, the number of families was 16,052,860; and the number of individuals 60,545,811. This accouut is contained in a work entitled Yu chuen tsze che tung keën Ming ke kang

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muh, which, in four volumes, is a continuation of the *Kang-keën E Che*. The whole work is in thirty-five volumes, and contains a compendious history of the Chinese, from their earliest times to the close of the last dynasty.

It was not until after protracted and destructive wars, that the Ta Tsing dynasty gained complete dominion over the extensive territories that now constitute their wide empire. We have before us an account of the population at the commencement of the reigning dynasty; it is contained in a geographical account of the empire; but it is incomplete, and from the circumstances of the case it could not be otherwise. The proud inhabitants of the celestial empire did not willingly, nor at once, submit to the sceptre of "the Great Pure dynasty." Death, in some cases, was preferred to the tonsure. It was a long time before the whole population of the ancient provinces were submissive. The province of Canton affords an instance of this fact. It was after the commencement of the last century, and towards the close of Kanghe's reign, that the emperor's son-in-law, Ping-nam wang, "the Subjugator of the south," reduced the whole province to his father's sway.—Until the whole country was subdued, a complete census was impossible.

We pass on now to the 50th year of Kanghe, at which time the empire enjoyed general peace and prosperity, and the tide of population, we may suppose, began to rise at a pretty uniform, and, if the work to which we are about to refer be true, at a very rapid rate. This work is entitled Suh-sew Ta Tsing Hwuy-teën Taoukwang woo-tsze heă yu che. It is a new edition of the statutes of the Ta Tsing dynasty, published in the 8th year of Taoukwang, by imperial authority. The work is in 48 volumes, octavo; and was printed at Peking. It contains two statements of the population of the empire; the first according to a

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census taken in the 50th year of Kanghe; and the second according to one taken in the 17th year of Keäking. Both of these statements we will here bring into view, and with them another, contained in a little duodecimo edition of the Ta Tsing Hwuy-teën in sixteen volumes,—which shows the population in the 18th year of Keënlung.

Names of the eighteen Provinces.	Population in the 50th year of Kanghe.	Population in the 17th year of Keaking.	Fam. in the 18th year of Keenlung.	Individuals in the 18th year of Keenlung.
Chihle	3,274,870	27,990,871	3,071,975	9,374,217
Shantung	2,278,595	28,958,764	4,539,957	12,769,872
Shanse	1,727,144	14,004,210	1,779,247	5,162,351
Honan	3,094,150	23,037,171	3,029,528	7,114,346
Keängsoo	2,656,465 *	37,843,501	5,478,287	12,618,987
Gauhwuy	1,357,829	34,168,059	4,136,125	12,435,361
Keängse	2,172,587	23,046,999	2,185,195	5,055,251
Fuhkeën	706,311	14,777,410	1,127,746	4,710,399
Chëkeäng	2,710,312	26,256,784	3,043,786	8,662,808
Hoopih	433,943	27,370,098	1,756,426	4,568,860
Hoonan	335,034	18,652,507	1,664,721	4,336,332
Shense	2,150,696	10,207,256	1,033,177	3,851,043
Kansuh	368,525	15,193,125	1,002,518	2,133,222
Szechuen	3,802,689	21,435,678	750,785	1,368,496
Kwangtung	1,142,747	19,174,030	1,241,940	3,969,248
Kwangse	210,674	7,313,895	943,020	1,975,619
Yunnan	145,414	5,561,320	371,284	1,003,085
Kweichow	37,731	5,288,219	629,835	1,718,848
	28,605,716	360,279,897	37,785,552	102,828,318

To the number of families in the 18th year of Keënlung, 59,212 belonging to Shingking or Leaoutung must be added; and to the number of individuals, 221,742; which gives a total of 37,844,764 families, and 103,050,060 individuals. There is a degree of indefiniteness in this accouut, as given in the work before us, which renders it to our minds very unsatisfactory. The term *jinting* is used, but evidently in a sense different from that given by Grosier; for instance, Canton

* This number includes the inhabitants of Soochow. Keängsoo and Gauhwuy were formerly united, and called *Keängnan*.

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province "has jin-ting 1,241,940 *hoo* (or families), and 3,969,248 *kow*" (or individuals). The total number of individuals is very small in comparison with the number of families; and should we allow but four individuals to a family, it would raise the total number to 151,379,056.

The other account is plain and definite, to a degree far surpassing anything else with which we meet in this investigation. In the census for the 50th year of Kanghe, we have omitted the inhabitants of Fungteën and Keihlin (116,475), and also several thousands of soldiers in the provinces. The census for the 17th year of Keäking includes, besides the inhabitants of the eighteen provinces, those of Shingking, Keihlin or Kirin, Turfan, and Lobnor, and natives of Formosa, in all 1,413,982; also 188,326 families on the west and the north of China proper. Allowing four individuals to each of these families and it gives with the other numbers, a total of *three hundred and sixty-two millions, four hundred and forty-seven thousand, one hundred and eighty-three.*

We will remark here in passing, that the Suh-sew Ta Tsing Hwuy-teën is the same work (only a later edition) as that referred to in the Companion to the Anglo-Chinese Kalendar, noticed on a preceding page (357). The statistics contained in it are the data on which government acts in levying taxes, &c. It contains the regulations and laws of the six Tribunals in Peking. And it is in that part of the work which refers to the Tribunal of Revenue, that the statements given above are to be found. All the people (fan min) are included in the census. Males are denoted by *ting*, and females by *kow*, as also are those males who have not completed their 16th year. Thus we have in the *ting kow* the whole population of the empire, except, we believe, those who are "employed in the civil and military service" of the emperor.

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We will pause here, and collate the principal statements which have now been brought into review, and will present them in chronological order, giving the dates according to the Christian era, and annexing the authority for each account. The several statements show the number of individuals.

	Population.	A. D.	Authorities.
1st,	60,545,811	1393	Kang-keën E-che.
2d,	23,312,200	1710	Anglo-Chinese Col. Report.
3d,	28,605,716	1711	Ta T'sing Hwuy-teën, New edi.
4th,	157,301,755	1743	Amiot.
5th,	103,050,060	1753	Ta Tsing Hwuy-teën, 12mo edi.
6th,	198,214,553	1762	Grosier.
7th,	155,249,897	1790	Z. of Berlin.
8th,	307,467,200	1792	Anglo-Chinese Col. Report.
9th,	333,000,000	1792	Sir George Staunton.
10th,	361,693,879	1812	Ta Tsing Hwuy-teën, New edi.

These are all the statements, based on *original* accounts, which we have found in the preceding investigation. Of the *first* in order of time, we have nothing more to say. When the number of Chinese scholars shall be multiplied, and the antiquities of this nation are well understood by foreigners; when "fables" are exchanged for facts; the western nations will doubtless gain new information concerning the population of China, through the successive dynasties, from her earliest to the present times. Surely we ought not to complain of their statements, when the difficulty arises from our own ignorance.

The *second* statement is moderate, and is probably far below the actual state of the case. The *third* statement shows a large increase for a single year. But the fact that parts of the country, including whole clans and tribes, were not subdued until about this time, affords strong presumptive reasons for supposing a rapid increase. The interdiction of the capitation tax, which now took place, would most surely produce an increase in the number of *enrolled* subjects.

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The increase as exhibited by the *fourth* statement is very great; and we may well suppose that the causes for such an increase, which we have already noticed, especially the change in taxation, continued to operate, until the whole population was registered. We should bear in mind also the *manner* in which that statement was obtained. This last consideration will help to remove a difficulty in regard to the *fifth* statement; which according to the book, shows a decrease in the population. Amiot, according to Grosier, by allowing five individuals to each family, and with the aid of a few officers, civil and military, literati, &c., raised the amount of population to the number which we have given above. So allowing *five* individuals to each family as given in the duodecimo edition of the Ta Tsing Hwuy-teën, we have instead of 103,050,060 a total of 189,223,820. Whether this be the fact or not, the method holds as good in the one case as in the other.

Grosier's account, which is the *sixth* statement in the order we have adopted, does not appear inconsistent with these views of the subject. It is the first which gives, or is supposed to give, the whole population; and this it does in a literal translation of the Chinese, thus—Chihle "*province great little men women in all one thousand five hundred twenty-two ten thousands two thousand nine hundred forty*," —15,222,940; and so of all the other provinces. This account is consistent with itself, and appears to be authentic.

But not so the *seventh* statement. Shense and Kansuh have, when united, a population of 597,790 souls, according to Mr. Z. Now if Barrow is right in allowing to these two provinces 154,008 square miles, then there exists the amazingly dense population of about four individuals, men, women, and children, to each square mile. "This phenomenon," perhaps, suggested to Z., at Berlin, the *new idea* that the Chinese government encourages emigration

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instead of hindering it, as formerly by prohibitions; it may also have supplied him with the *notorious fact,* that "the English government in India have notoriously shown extreme anxiety to induce him (the free Chinese laborer) to settle in their eastern possessions."

In the three remaining statements, there is only one point on which we will now remark, and that is the difference between the two numbers which have been given for the year 1792. Which of the two statements is correct, or whether they both may not be wrong, we have not at present, the means of determining. The account given to Macartney by the Chinese officer was in round numbers, and was not claimed to be minutely accurate, and under such circumstances would not be very likely in the hands of a Chinese statesmen to suffer diminution. It ought, moreover, before we impeach either of the statements, to be well ascertained that they were both made out from returns, which were given for the *same* year.

Several topics of inquiry and remark here occur to our own minds, which are deserving of consideration. We have endeavored to state all the circumstances of the case fairly; and we shall be both glad and grateful for any facts or suggestions,—either from friends or strangers,—which may aid in the further discussion of this subject.*

Works consulted in the preceding article.

Grosier's general Description of China; 2 vols. London; 1788.—Macartney's Embassy to China, by Sir George Staunton; 2 vols. London: 1797.—Travels in China by John Barrow Esquire, 1 vol. Philadelphia: 1805.—Malte-Brun's Universal Geography; Philadelphia: 1827.—Encyclopædia Britannica: Edinburgh: 1823.—Lavoisne's Atlas; Philadelphia: 1820.—Encyclopædia Americana; Philadelphia: 1830.—Report of the Anglo-Chinese College: Malacca: 1829.—Anglo-Chinese Kalendar; Macao, China: 1832.

* *To be continued.*

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INTERCOURSE OF THE CHINESE WITH FOREIGN NATIONS.

AFTER the passage round the cape of Good Hope was discovered, the Portuguese were the first of the western nations, who found their way to the shores of China. They were soon followed by the Dutch, the French, the Spanish, the Danes and the Swedes, the English, and last by the Americans. Concerning the intercourse of the Arabians, the Egyptians, and the Romans (so far as any such intercourse ever existed) with "the celestial empire," it is not very likely that much information will ever be obtained. Not so, however, in regard to the nations above named. The history of their intercourse with the Chinese, ought not, and we think it will not be forgotten. That intercourse has, from its very commencement, presented some very remarkable features, which could they be faithfully portrayed, would afford much valuable instruction. The "Contribution to an historical sketch of the Portuguese settlements in China," which has recently been published, is a good specimen of what may be done. That unostentatious little book, though designed by its author for only a few "friends and acquaintances," contains a great variety of historical matter, some of which we propose soon to transfer to the pages of the Repository.

As an introduction to a review of that work, we will here present in chronological order, a few facts, which we have collected from various sources, and which will serve in some measure to show what intercourse the Chinese have had with other nations, in former times. We cannot vouch for the accuracy of the dates; if they are not correct in some instances, they are probably near the truth;

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and the facts, though found in foreign books, are most of them, as the reader will perceive, translations from Chinese authors.

In the time of Hwang-te, a foreigner came from the south riding on a white stag. Subsequently islanders brought *as tribute*, flowered garments. And from the east, the Yuĕ-gow, whose hair was cut short, and whose bodies were decorated, brought cases made of fish-skins, sharp swords, and shields. It was about this time that the Chinese "conquered the land of demons" on the north. B. C. 2200. 1700.

During the Chow dynasty, the Chinese had intercourse with the eight barbarous nations of Teënchuh (India). In the time of the western Han dynasty, persons came from Cantoo, Loo-hwang-che, and other nations in the south. The nearest was about ten days' journey, and the most remote about five months. Their territories were large and very populous, and they possessed many rare commodities. The emperor Woo-te sent able embassadors to the different mercantile countries, where they obtained bright pearls, gems, and curious stones, yellow gold, and various other commodities. They were well entertained wherever they went. And from that time the above named articles continued to flow into China. The Japanese are said to have sent tribute to China about this time. Ma-yuen erected brass stakes to prevent the ingress of southern and western foreigners. 1000. 200. 121. 100.

In the time of Hwan-te, Teënchuh, and Ta-tsin (India and Egypt or Arabia), and other nations came by the southern sea with tribute; and from this time trade with foreigners was carried on at Canton. During the Suy dynasty, embassadors were sent to the surrounding nations. A. D. 176. 600.

Frequent embassies were sent from Japan to China, and vice versâ; and in one instance when an embassy was sent from China, it is said, that

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the embassador and king *wrangled about ceremonies*, which led to the embassador's return, without having communicated the orders of his court.

A. D. 654. The island of Hainan was first occupied by the order of the second emperor of the Tang dynasty. A regular market was first opened at Canton, and an officer was appointed to receive a part of the profits for government. The largest ships that came were called "single masted ships," and contained 200,000 catties. The second size were called "cow-headed ships," and were about one third as large as the others.— The emperor required them to bring camphor, and other fragrant substances. A tootuk attempted, by mistake, to seize some goods belonging to a foreign vessel, and the captain in a rage killed him. Trading vessels began to introduce extraordinary and rare manufactures.

700.

795. The chief officer in command at Canton, wrote to court, stating, that the trading vessels had all deserted the port, and had repaired to Cochinchina; and he added, that he wished to send a sort of consul thither. Some of the ministers were in favor of the measure; but the imperial will was determined in opposition to it, by the opinion of one who argued to this effect;— "Multitudes of trading vessels have heretofore flocked to Canton; if they have all at once deserted it and repaired to Cochinchina, it must have been either from extortions being insupportable, or from some failure in affording proper inducements. When a gem spoils in the case, who is to blame but the keeper of it? If the pearl be fled to other regions, how is it to be propelled back again? The Shoo King says, "Do not prize too much strange commodities, and persons will come from remote parts." The Cochinchinese made war upon Canton by land; and a public spirited man obtained celebrity for building large vessels to bring grain from Fuhkeën.

879.

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The officer appointed to remain at Canton (as a commissioner of customs), first exacted two candareens duty—(but on what amount of goods it does not appear). Foreigners resident at Canton, received from the Chinese, metals, silks, &c., and in return they gave rhinoceros' horns, elephant's teeth, coral, pearls, gems, crystals, foreign cloth, pepper, red wood, and drugs. A board of revenue was established at the capital; foreigners were ordered to bring their goods to Canton, and no commerce was allowed, but what was carried on by government capital. Afterwards all kinds of merchandize, except curious gems, were allowed to be sold in the market; and a *tenth* of the value required as *duty*, which amounted to several times ten thousand taels, and was distributed for the support of district magistrates. Foreign commerce was interrupted for a time; but afterwards, "regularly restored." A. D. 1200. 1292.

The first emperor of the Yuen dynasty sent a trusty embassador to cultivate an amicable intercourse with Japan. In his letter he said, —"*The sages considered the whole world as one family, but if all the members have not a friendly intercourse, how can it be said that the principle of one family is maintained.*" The king of Corea sent an envoy with the Chinese embassador, but they both returned without effecting a landing. The same emperor and his successor sent ten different times, to Japan. The second, third, fourth, and fifth times simple envoys were sent; the sixth, seventh, eighth, and ninth, military expeditions were dispatched, which were intended to conquer Japan; all these were unsuccessful. The last that was sent was a priest of Budha; but he never reached his destination. 1300.

About this time, there was an inferior officer at Canton, who, observing the large number of vessels that came thither, could not restrain his avarice; he made a statement to his superiors and

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complained, that good and bad goods were blended together, and begged that for the time to come they might be separated. There was failure in the amount of duties one year, and an investigation was instituted, and a stop put to the evil.

The provinces of Chekeäng, Fuhkeën, and Kwangtung, were appointed for the reception of foreign ships; and an additional officer was appointed at Tseuenchow (Chinchew). The foreign merchants wished to go to other ports, by giving a bond that they had no prohibited articles, they were allowed to do so, and arms were given them for their defence. Not long after these regulations were adopted, an edict was published, stating that foreigners offered many useless things for sale; naming the articles that might be bought with money; and adding, that if foreigners should be defrauded, the Chinese would be punished. The
A. D. foreign trade was stopped at Canton, but open-
1356. ed again the next year.

1370. Early in the Ming dynasty an embassador was sent to Japan, who having, after much difficulty, gained access to the king, spake thus—"I am not an envoy from the Mungkoo Tartars, but from the sacred son of heaven, the holy and divine emperor; if you choose to rebel against him, and disbelieve me, you may first kill me to prevent the subsequent calamity that will overtake you; but the army of my sovereign is *heaven's* army, of which there is not one man, but is able to withstand a hundred enemies; the ships of my sovereign are able singly to fight a hundred Mungkoo armed vessels. Where the decree of heaven is, what human power is there that can oppose it?"—After this speech the king treated him kindly.

Hungwoo sent a priest of Budha to deliver an edict to the Japanese; the object of which was, "to *command* the nation to venerate Budha." The priest received very full instructions from the emperor, as to the subjects on which he should

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insist, the first was the ancient royal law of "universal and equal benevolence to all, whether remote or near at hand." This priest was a man in high reputation, and is said to have fulfilled his task with intrepidity and success.

It was decreed by the Chinese, that foreign nations should bring tribute every three years. The regulations at Canton were made extremely strict. One hundred and twenty houses were built for the accommodation of foreigners. Ships bringing tribute were required to land their goods, and to wait till the harvest was over.—An embassador was sent to Japan to purchase rarities; he sailed from Ningpo. At first the Japanese treated him with civility, but afterwards very rudely, and he was obliged to flee for safety; which he was enabled to effect by means of a woman, who piloted him out to sea, and he returned unhurt. Subsequently other embassies were sent; chiefly with a view to remonstrate against the conduct of the Japanese pirates, who infested the coast of China.

A. D. 1400. 1420.

About the middle of the Ming dynasty, the Portuguese borrowed the use of Haou-king-gaou (Macao), which is situated in the midst of dashing waves, where immense fish rise up and plunge again into the deep; the clouds hover over it, and the prospect is really beautiful. They passed over the ocean myriads of miles in a wonderful manner, and small and great ranged themselves under the renovating influence of the glorious sun of the celestial empire.

1550.

During the reign of Chingtih, foreigners from the west called Fă-lan-ke (the French), who said they had tribute, abruptly entered the Bogue, and by their tremendously loud guns shook the place far and near. This was reported at court, and an order returned, to drive them away immediately, and stop the trade. At about this time also, the Hollanders (Ho-lan-kwŏ jin), who in ancient times

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inhabited a wild territory, and had no intercourse with China, came to Macao in two or three large ships. Their clothes and their hair were red; their bodies tall; they had blue eyes, sunk deep in the head. Their feet were one cubit and two tenths long; and they frightened the people by their strange appearance. They brought tribute."

In a similar manner the character of the other nations, that have visited China, is described; but a more authentic record is needed. [*For the above, see the Indo-Chinese Gleaner, Morrison's View of China, and Notices of China.*]

MISCELLANIES.

JULIAN.—Flavius Claudius Julianus, the Roman emperor, called Julian the Apostate, is one of the most extraordinary characters recorded in history. Educated as a Christian till about twenty years of age; from that time till thirty he was secretly a pagan idolater; and for two years upon the throne of the Roman empire, a determined enemy of Christianity. At the early age of thirty-two, he fell in battle, fighting against the Persians; A. D. 363.

Julian is extolled to the skies as a philosopher, by the modern sceptics and infidels of Europe; who were as much as he apostates; and hence probably, they had a fellow-feeling for him; and in praising Julian, notwithstanding his apostasy, his ten years' dissimulation, and his subsequent extravagant superstition, at the same time defend and praise themselves. All that the pagan sophists, who gloried in having recovered such an exalted personage as the emperor, have written in praise of their convert and pupil, is greedily swallowed; whereas anything written to his dispraise is qualified or disbelieved. Christian historians have written of Julian with pity and with indignation. That he was deserving of pity as a young man of good talents, but of a weak judgment, great pride and vanity, cannot be denied; and at the same time, his dissimulation for one third of his life, his hostility to the one living and true God, and his contempt and persecution of the followers of Jesus, must on every principle of common sense be condemned.

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Julian's case had many mitigating circumstances. He was deeply injured by his kindred, who professed Christianity; and he was eventually surrounded by pagan philosophers. People may talk of ancient pagans as they please; but we, who have long lived among modern pagans, are very suspicious of their veracity. Professed Christians injured Julian, and he took refuge among pagan zealots. There is no evidence that he ever from choice embraced Christianity; and what is the use of a forced profession? Of no use, we answer; but it is rather an evil. Julian was sent *from* those who should have taken an interest in his education, and in the formation of his principles, to the charge of those who, in all probability, cared little about him, so that their own ends were answered.

Now we fear that something very similar is the case with many a young man, who is sent *abroad* to make his fortune. Of his going abroad in quest of an honorable subsistence, we do not complain. But often his previous training and his subsequent society, just like poor Julian's, are more fitted to make him a pagan than a Christian. We could exemplify these remarks in detail, but we desist.

The weakness of the emperor's judgment we infer from his credulous and ultra belief of all the nonsense of Greek and Roman mythology, while he rejected as incredible, the religion of the Bible. And in this we think the *imperial apostate* much resembles the philosophical apostates of modern times. They have been men of weak, vacillating judgment, notwithstanding the elegant learning of some, and the metaphysical acuteness of others. Gibbon, for example, first most solemnly abjured Protestantism for Popery; then recanted, and joined a Calvinistic church; and next, by his constant perusal of pagan writers, he secretly relinquished Christianity altogether; became the apologist of polytheistic fooleries; and the insidious slanderer of true religion. His well known saying, that the vulgar consider all religions as equally true, and the philosophers think them equally false, amounts to *blank atheism.* For the belief of a God, who is neither to be feared nor loved, adored nor obeyed; from whom no help is to be expected; who is neither to be praised nor supplicated; is equal, so far as utility is concerned, to believing that *there is no God.*

Where is the sound sense of a man who will not believe his own existence, unless he can prove it by a syllogism; or, who prefers the consolations of a godless, ever-changing, ever-doubting, visionary philosophy, emanating from the reasonings of weak-headed men; to the consolations which are in Christ, attested by historical and supernatural facts, contained in genuine Scriptures, which reveal the character, perfections, and will of our almighty Creator and Judge, and the future destinies of the righteous and wicked, through eternity? Where is the good sense of the man who would prefer the silly, puerile,

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pagan jokes of Hume the apostate, on the approach of death, to the solemn remarks and Christian hopes of the philosopher Locke, at the same awful period? Virtuous sceptics, we think, show a very weak judgment; but vicious ones rank still lower. To believe that "murderers of fathers and murderers of mothers; haters of God;" the malicious and licentious; the enemies of Christ, and the patrons of vice, have nothing to fear; whilst the obedient servants of the Almighty, and the benefactors of mankind have nothing to hope for, appears to indicate a perversity of judgment, and a degree of credulity, that ought to make a rational being ashamed of himself. We know that many of the concealed Christian apostates of the present day secretly smile with self-complacency, supposing themselves to be the wise ones of the age; while they regard the devout worshipers of Jehovah, the obedient followers of the Messiah, as simple, weak-headed, and, as they say in pity, "well-meaning people," whom it would not be quite right to shock with their philosophical discoveries. We deeply lament that such feelings should ever exist, and sincerely wish that all who cherish them may see their error ere it be too late. "*The fear of the Lord, that is wisdom; and to depart from evil, that is understanding.*"

Gibbon gives the dying speech of Julian; and when the elegant historian wrote it out, he remarked, that certainly it must have been composed beforehand, by the philosophic emperor, who professed a constant intercourse with Mars and Jupiter, &c. Now in our humble opinion, this fine speech for a polytheistic idolater was composed after the young man's death, by one of those historical speechmakers so common in the talking days of Greece and Rome.

Pagan and Christian writers concur in a far different testimony, *viz.*, that poor Julian, when mortally wounded, received into his hand the flowing blood from his own body and threw it up in the air, saying, "O thou Galilean, thou hast conquered me." Others say, he threw it in the face of the sun, because his rays favored the Persians in battle. Now these are both credible, because Julian issued imperial edicts, requiring that Christ (our blessed Savior) should be called the Galilean God, and his followers Galileans, and not Christians. On the other hand, during his lifetime, he, like some modern Christians and pagans, was angry with his deities, because they did not requite according to his wishes, his sacrifices and prayers.

According to Lardner, a very dispassionate writer, these are the probable facts; but Gibbon unwilling to "stain" his page with such a fact concerning his hero, omits the whole in his text; and saves himself from the charge of misrepresentation, (for Gibbon was never ignorant,) by simply saying, in a note, "The calumnies of Gregory, and the legends of more ancient saints, may now be silently despised."

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THE HAPPINESS *of a future state.*—The following letters from our correspondent and his friend, are rather curious, as well as interesting. They would carry us at once into the dark world of Chinese metaphysics, and lead us to inquiries upon which we are not yet prepared to enter. We are glad, however, to hear any interrogations on this subject, and to place on our pages any facts or opinions that may aid in future investigations. Very many of the Chinese seem to have no idea at all of *another world*, properly so called. *This* is the only world of which they have any knowledge. They speak of a future state of being; but it is in this world. They often talk of three distinct states of being, a past, the present, and a future one. Hence the good lady, who is wedded to an unfortunate husband, consoles him in times of calamity and distress, by bringing against him accusations of evil deeds done in a previous state of being; and hence too the common saying among the Chinese, that "those who have been mandarins for one generation, will be beggars for the next ten," as a punishment for their oppressions and injustice during the present state.

Though we must postpone the consideration of this subject, yet we purpose to resume it erelong. We will here introduce both of the letters; and remark, that we have not as yet, "any correspondent in Japan."

To the Editor of the Chinese Repository.

SIR,—Having observed in No. 8 of the Repository some paragraphs which tend to answer the questions proposed in the accompanying letter, I am induced to send it to you for publication, if you please, and to say you will oblige me as well as my friend, by more direct answers to his inquiries. I think your opinion of the Confucian philosophers is that they anticipate *no future state of existence at all;* and of course never speak about that in which its happiness will consist. But then there are the other Chinese sects—the Budhists, and Taouists, and perhaps, to these may be added, the popular belief loosely floating in the imagination of the vulgar, who are of no sect.

Your paper on the village tyrant's dream, shows that the very phrase a "future state," has not usually the same meaning in China, which it has in Christendom. In China, I perceive it generally, if not always has a reference to the *metempsychosis*—or the return of souls to this world. In which case the happiness anticipated, consists in being human creatures instead of brutes; in being men instead of women; in being rich, in holding high offices in the state, in general prosperity, &c., instead of the reverse of these.

The Chinese Budhists, I believe, wish not hereafter to be born at all into this troublesome world; they hope for a super-human state. But the happiness of super-humanists is attained by few, and that not till after many transmigrations of the soul into and

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out of this sad world. When the Budhists shall be so happy as to cease to be human beings any more, they anticipate, as the highest possible happiness, that divine state which, in your Repository, you call "*nihility.*"—Now if it be true that people's anticipations of future happiness indicate the present character of their minds; then, the Budhists might be supposed to be a lazy, inactive, "*do-nothing*" sect; and the Confucianists, who expect no happiness, nor fear any misery after death, would be low principled, worldly minded, beastly or ambitious, as their turn of mind happened to be for sensual indulgence or worldly honors. Or perhaps sometimes, in extraordinary characters, the low brute, and the proud demon would both be conspicuous. Is such the fact? If so, then my friend's theory seems to be good.—But I am anticipating your remarks and information, which I hope this previous delivery of my own opinion will not hinder.

Your's, X.

P. S. If you have any correspondent in Japan, pray write and ask him what the fact is about their *right hands*. If the *left hand* be the place of honor, I should not wonder that they [the Japanese] are *discovered* to be a left-handed race!

[We subjoin the letter which accompanied the above from our corespondent. It is dated ———, February 7th, 1832.]

My dear Sir,—Knowing the frendly intimacy which has long subsisted between you and ———, I have ventured to request you to trouble him with a few inquiries, upon which his researches have qualified him in a peculiar manner to give information. The question which I wish solved is this. In what do the Chinese mythologists and philosophers consider the happiness of a future state to consist?

I feel convinced that the importance of this question will be deemed both by yourself and him a sufficient excuse for the trouble it may occasion; lest however this importance should not immediately strike you, I will subjoin the object which I have in view in proposing it. It is to ascertain the state of mental cultivation, and of moral purity, which this singular nation has attained; and likewise to decide a point of no small interest to our philologists. Can anything, for example, show the progess of mental cultivation among the Greeks, more strongly than the contrast between the warlike conceptions of the employments of departed spirits in Homer, and the sublimely philosophical speculations of Plato, on the same subject? Can anything show more plainly the laxity of morals of the eastern nations, than the sensuality of the Mohammedan religion? And where can we obtain stronger evidence of the common origin of the various Celtic nations, than in the close resemblance, amounting almost to identity, which prevails in their *myths* and ancient systems of theology?

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I am afraid you will hardly preserve your gravity when I tell you that I am likewise requested, and that in the most importunate manner by a distinguished philologist, to endeavor to obtain from the same source, information as to the fact whether the nations of Japan use their right hands with as superior a facility to their left, as is found to be the case among the other nations of the globe, I believe without a single exception.

I am, &c.

THE GOSPEL ECHO.—*The following lines were found in a pew in the church of Kirkbean, the 17th of September ———, supposed to have been written by a lady.*

True faith producing love to God and man,—
Say, Echo, is not this the Gospel plan?
Echo—the Gospel plan.

Must I my faith in Jesus constant show,
By doing good to all, both friend and foe?
Echo—Both friend and foe.

When men combine to hate and treat me ill,
Must I return them good, and love them still?
Echo—And love them still.

If they my failings carelessly reveal,
Must I *their* faults as carefully conceal?
Echo—As carefully conceal.

But if my name and character they tear,
And cruel malice too, too plain appear;
And when I sorrow and affliction know,
They love to add unto my cup of woe;—
Say Echo, say,—In such peculiar case,
Must I continue still to love and bless?
Echo—Still to love and bless.

Why, Echo! How is this! thou 'rt sure a dove!
Thy voice will leave me nothing else but love.
Echo—Nothing else but love.

Amen, with all my heart, then—Be it so:
And now to practice I'll directly go.
Echo—Directly go.

This path be mine, and let who will reject,
My gracious God me surely will protect.
Echo—Surely will protect.

Henceforth on Him I'll cast my every care;
And friends and foes—embrace them all in prayer,
Echo—Embrace them all in prayer.

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RELIGIOUS INTELLIGENCE.

MALACCA.—The Rev. Samuel Dyer of Penang is, we hear, about to remove to Malacca, and is to be connected with the Anglo-Chinese College, During his residence in Penang, Mr. Dyer has been engaged in constructing *metallic movable types* of the Chinese character. His labors seem likely to be crowned with ample success; a small font has already been completed; and a larger one, to consist of at least 14,000 characters *in variety*, is now preparing.

We have before us a specimen of the New Testament, which was printed with Mr. Dyer's metallic types; it is beautiful, and will not suffer in comparison with the best style of block printing, which we have ever seen done by the Chinese. Rapidity in execution will be one of the most prominent advantages of this method of printing. But we will not now proceed to remark concerning these types, because we expect, in the course of a few months, to obtain from Mr. Dyer himself, a complete account of this subject.

Our last dates from Malacca are to the first of Nov. The college and the several schools continue to enjoy prosperity. More laborers are needed, to preach the word, to teach from house to house, to distribute the Holy Scriptures, and to instruct in schools. It pains our hearts to reflect, that among the many thousands of Chinese south of us, accessible to the Christian teacher, and able to read the glorious gospel of God, there are so few laborers. Mr. Medhurst at Batavia, Mr. Dyer at Penang, Mr. Tomlin at Malacca, and Mr. Abeel in Siam, are the only preachers for the Chinese scattered through an extensive field, now all white for the harvest.

Though the Bible has been translated into Chinese, and two complete editions have been printed; though excellent tracts have been written and printed, and with the Scriptures widely circulated, and some of them read by the monarch on the throne and by thousands of his subjects; still it is the day of small things. The work to be accomplished is vast; the difficulties to be encountered, and to be overcome, or removed, are numerous; while the laborers are few, and are compassed with many infirmities. But—thanks be to God for the blessed assurance,—the race is not to the swift, nor the battle to the strong. *Not by might, nor by power, but by my Spirit, saith the Lord.*

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China.—In the second number of volume XXVIIIth, of the Missonary Herald,—for Feb. 1832, published in Boston,—there is an article from the "Gazetta di Venezia," which contains a letter from Monsignor Jacobo Suigi Fontana, bishop and vicar apostolic of Sutchuen (Szechuen), in China. The letter is dated Sept. 2d, 1829. It found its way from Italy to England; thence to America, and back again to China in the autumn of 1832; having been three years in performing the circuit.

Monsignor J. S. Fontana reached Szechuen in 1812. In 1815, the late emperor Keäking encouraged a persecution against the Christians. The bishop's predecessor, Monsignor Dufresse, bishop of "Trabbaca,"* and vicar apostolic of Szechuen, was arrested and condemned to death, by decapitation, "obtaining thereby the crown of martyrdom." "The bishop of Zela, coadjutor, was driven from his home," and at length, died at "Toncino." Before Dufresse was brought to the sword (it is not an axe in China), another missionary, who since died at Macao, was summoned from Peking; because D. said on his trial, that P. L'A. resident in Peking, had induced him to enter China. But L'A. denied the truth, (so said M., agent from Rome,) and thus escaped with his life, while Dufresse was sent to the sword.

We have noticed these matters in passing, in order to show something of the manner of doing things by the "vicars apostolic," in China, and elsewhere. Poor Dufresse indeed suffered death; and the writer of the letter in question wishes to have his head cut off in like manner. "If I should obtain the grace to die," says he, "like M. Dufresse my predecessor, under the *axe* of the executioner, the day of my death will be far more happy than that of my birth."—The number of Christians in his "Vicariato," he says, is sixty thousand.

But we hasten to notice an error taken from Timkowski's book, and appended to the good bishop's letter, *viz.*, that "all religions are tolerated in China;" and that "the policy of the Mantchou court has adopted the maxim of leaving every man to believe what he pleases." Yes, many thanks to them! Every man may *think*, or *believe* what he pleases; but he may not *say*, or *profess*, or *teach* what he pleases, in religion. The writer specifies Budhism, Taouism, Confucianism, and Mohammedanism. He perhaps knew that the religion of Jesus *is not tolerated;* although he asserts that "all religions are tolerated."

Gutzlaff's second Journal will be forwarded in a few days to America, to be published there. It narrates the incidents of his voyage on board the Lord Amherst, along the coast of China, to Corea, Lewchew, &c.—It contains twice or three times as much matter as the first, and is fully equal to that in interest.

* What this and some of the other Latinized names are, in Chinese, we cannot even guess.

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LITERARY NOTICE.

"*Proposed correction of an historical fact.*—We have received the following statement from a venerable gentleman, long resident in China, with a request to insert it in the Repository, which we do with the hope of eliciting the truth.

"In turning over a few volumes of the *Lettres Edifiantes et Curieuses*, edition of Paris, 1781, I met with a narration descriptive of the last hours of the immortal Kanghe. For the sake of correcting an historical misrepresentation, I shall take the liberty to report *facts*.

"The emperor went to Haitse (French spelling) with the intention of hunting a tiger, but perceiving that the exceedingly intense cold threatened his life, orders were issued to return to the imperial country-seat, Chang-chun yuen, two leagues from Peking. His blood being coagulated, no medical prescriptions could afford relief. Feeling that the dissolution of his bodily frame was approaching, Kanghe summoned to his chamber, on the 22d December, 1722, the grandees of the court, and in their presence declared, that the fourth of his sons should succeed to the empire. Kanghe expired at eight o'clock in the evening; at five o'clock next morning, the prince having seated himself on the imperial throne, took the name *Yungching*, and was greeted by the princes, grandees, and mandarins of the supreme Tribunals at Peking, as their sovereign lord, and emperor of China.

"Grief and deep affliction relax the springs of mental power, the elasticity of which in a healthy mind, time, and the solaces of friendship may gradually restore. For this purpose, Yungching on his elevation to the throne, intrusted to his near relative Long-co-to, a man of eminent talents and experience, the duties of *first minister*. Long-co-to, under the mask of a zealous servant, knew how to fascinate his master so that no one at court dared give the most distant allusion to the vexations, extortions and tyranny which the minister fearlessly exercised over his fellow subjects.

"At length, a governor of the provinces of Keangnan and Keangse, endeavored in a respectful memorial to raise in the emperor's breast, suspicions against the prime minister. Having read it, Yungching sent the same back, with the following written at the bottom: 'Long-co-to if guilty, ought not to be accused in general terms by you; you must point out his faults

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and produce the proofs which you possess.' In obedience to this command, the governor substantiated the heads of his accusation, in a second memorial, the contents of which the emperor was pleased to lay before his confidential servants. Long-co-to was deprived of the rank of count; and to atone for his crimes, was banished to a district of Tartary, from which after more than a year he was brought back to Peking. Meanwhile the Tribunal of Crimes, by examining his conduct, detected no less than forty-five cases of criminal conduct. They were of such a nature that the emperor admited they deserved death; but added he, 'when I recollect the mournful day in which my father, about to ascend to heaven, had assembled round his bed all my brothers, and the great men of the court, and declared by a verbal message through Long-co-to, that I was the son to whom the dying father left the empire, my indulgent heart throbs in favor of a culprit, who by the laws of the land, has forfeited his life; I cannot sanction his death-warrant. Let Long-co-to live, and let a house be built on an empty place near Chang-chun yuen, thirty feet long with three chambers, where he shall remain a prisoner all the days of his life.'

"The Rev. Father Verissimo Monteiro de Serra, bishop elect of Peking, was not acquainted with the particulars just detailed; for had he been, the assertion of an ignorant or malicious mandarin, that Yungching had ventured fraudulently to alter the last will of his father relative to the succession, would merely have drawn from him a sardonic smile; or had *Padre Serra*, as he is styled in the Canton Register of distant date, been endowed with the slightest touch of pyrrhonism, an excellent antidote against credulity, he would certainly not have countenanced so absurd a calumny."

Our correspondent here sets the letters published in France, in 1781, in opposition to the statements of De Serra, who returned from Peking to Macao in 1827, and considers the latter as credulous and absurd. That under a despotism like the Chinese, one brother should attempt to, and succeed in supplanting another, does not appear to us either incredible or absurd; and therefore we would not, without evidence to the contrary, reject the supposition.

In China there is no history of the present dynasty. Every such publication is disallowed. There are MS. notes concerning the reigning family handed about secretly, because interdicted. We have them not at hand at this moment to consult; but we have conversed with educated natives on the subject, and they tell us, the popular tradition is, that Yungching was an usurper. He is however regarded by the Chinese as a good monarch. He did away with the capitation tax;* he enacted some humane laws

* On page 355 we have erred in attributing the interdiction of the poll-tax to Kanghe. That emperor fixed the rate and forbade an increase; but Yungching in his second year repealed it altogether.

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in favor of officers, both civil and military; and he also included the common soldier in his consideration, by giving him an additional month's pay at the new year, and by granting him a small sum on the death of a parent, &c.

There are sixteen words attributed to him, which to this day are written and hung up in every court of justice, to stare the mandarin in the face when trying his fellow creatures,—with but little effect however. The following are the sixteen words:—(O ye judges)—

Urh fung urh luh; min kaou min che;
Heä min e neoh; shang teën nan tę.

Your emoluments and your rewards,
Flow from the people's marrow & fat;
Low people you may easily oppress,
But *high* heaven you cannot deceive.

Notwithstanding all this praise, the Chinese consider Yungching to have usurped the throne; and they tell how it was done. To a sinologue we could easily show how Kanghe's dying decree was altered by one short stroke of the pencil; but to the English reader the explanation would be obscure and uninteresting. It is known also that Yungching put to death two of his brothers, for conspiring against him; which fact increases the probability of his usurpation. We are sorry to differ from our venerable friend, knowing it is at the risk of being considered by him rather too slightly touched with pyrrhonism. Still we *think* the bishop De Serra's tale is probably the true one.

JOURNAL OF OCCURRENCES.

PEKING.—The emperor has been much distressed by the death of *E-tsin-wang Yung-tseun*, an elder brother of the late Keäking, and uncle to the monarch. (See J. R. Morrison's Companion to Kalendar for 1832.) He died on the 10th of the 8th moon, (September 4th, 1832.) His majesty went and visited his uncle the day before his decease; and offered libations to his manes the day after. All the theatricals and rejoicings previously ordered for the anniversary of the sovereign's birth were countermanded; and the joy of the imperial court was that day turned into mourning.

This event moreover is probably considered as inauspicious; and coming just after the highland rebellion; followed also by the revolt on Formosa; European ships in the north on the coast near the capital; and pirates in the south, must altogether, have caused in the imperial mind considerable anxiety.

FORMOSA.—Reports, direct from Fuhkeën, reached Canton on the 18th instant, that the imperial troops have been repulsed in attempting to land on Formosa, and 1300 killed. Five thousand troops have been ordered from this province, and we hear that there are demands for more.

COCHINCHINA.—A Chinese printer who has lately returned from Cochin-

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chinaware was requested by one of his countrymen to write and tell him his opinion of that place. We have his letter before us, and give the substance of it.

"On the evening of the 30th of the 10th moon, I received your elegant letter; and have informed myself perfectly of its contents. Gannan (Cochinchina), is otherwise called Keaouche. It consists of the provinces, Tungking, Nanting, E-gan, Tsinghwa, Hwuy-gan, and Lungiae. The royal city is Shunhwa, which is otherwise called Foochun, "the rich spring season," and the title of the country is, the *Great Yuě*, and the sovereign's appellation is Ming-ming, i.e. "by the illustrious decree." The form of government, is on the model of the "Great Pure dynasty"—China.

"As to punishments, in little matters there is no difficulty; but thefts and robbery are all punished by decapitation. Opium is strictly prohibited. In grave cases, the criminals are beheaded or strangled. In lighter cases they are transported or given to the army.

"The officers of government in all the provinces are very good; but the nation has a bad monarch. He is intensely set on getting gain. The houses of the Canton and Fuhkeën merchants are excessively troubled with the government extortions. And when these public halls have no money it is extorted from travelers. In such cases the ill-usage is extreme. In Tungking, there are two or three great commercial houses, which, in consequence of the king's bad character, are packing up and returning home, to China. In my opinion, the Cochinchinese should change and get a new king. Then trade might be carried on to a great extent.

"The articles required by that country are, drugs, crapes, Bohea tea, chinaware and such like. Among the smaller articles are Pwanwoopuns, wax pills; small looking glasses with covers; green, copper-head handumbrellas.

"In Cochinchina they have no soy; provisions are cheap. Women are more numerous than men. Their customs, or public morals, are bad. The professions respected there, are the medical and geomantic. Their streets are bad. Brick houses rare; the most of the dwellings are mat sheds. In going on board ship you should take a good supply of olives. I cannot now write all that I would.

"You said, Brother, that after five days I need not write: you would not trouble me. More than that time has elapsed. The delay was occasioned by brother Kelun's not delivering your letter when he arrived on the 27th, but keeping it till the 30th. Don't be offended," &c.

The Golden Dragon's family.—The numerous accounts which have been published concerning the rebellion at Leënchow have made the name of *Kin Lung*, "the Golden Dragon," familiar to our readers. In previous numbers we have noticed the capture of some of the members of his family. A late Gazette states, that three of his sons, and a daughter, and daughter-in-law, and a brother, with two of the rebel mountaineers who joined him, have been delivered over to the Tribunal of Punishments in Peking for trial. The Tribunal is directed, after having examined the prisoners, to report to his majesty.

Almsgiving.—During the unusually cold and rainy weather of December, a Chinese lady—so we are told on good authority—caused *five hundred jackets* to be distributed among the aged and infirm beggars of Canton. On subsequent days, the *twanngkeun* or general of the troops in Canton, was following up the example, but distributed with a less liberal hand. The poor in China are very numerous; and "charity" obtained *vi et armis*, is frequent enough; but almsgiving, like that which we here notice, is of rare occurrence.

Pirates.—Early in December, it was reported in Canton, that there were a large number of piratical junks cruising on the coast off southwest from Macao; and that among their leaders there was one, who has recently taken for his bride a princess of Cochinchina, and had returned to China to follow up the practice of his father, who was a pirate of considerable distinction. The story of the princess may not be true; but of the existence of a large fleet

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of pirates, amounting, at least, to thirty or forty sail, there seems to be no doubt. They have produced a good deal of fear among the local officers along the coast, as well as much annoyance to the inhabitants.

But they seem not to confine themselves wholly to the coast. In one instance, and within a few days, they are said to have reached Canton city, and in a curious manner. There is living in the north part of the city a very aged doctor, whose name is Chin Shetih. For several years he has been the most celebrated physician in the place; has amassed a large fortune, and keeps a splendid establishment. It has been said of him, that he first rose to notoriety by pretending to cure leprosy. This reputation he sustained by first occasioning, when called to visit patients, a false species of leprosy, which he afterwards found no difficulty in curing.

The pirates, for some of them have not come from afar, knowing the circumstances of the doctor's wealth, and what was much for their purpose also, his great greediness of gain, formed a plan to carry him off. Two of their number, dressed like the attendants of a naval officer, were deputed to repair to Canton, and with a box of silver amounting to one hundred taels, to wait on the old gentleman, to present him with the money, and to solicit him in the most importunate manner, to visit their master in distress on board his junk, which, they said, was anchored a few miles below the city. Flattered and cheered by the money, doctor Chin was soon seated in their boat, and did not learn the secret until he was seen by persons on board other boats weeping bitterly, and begging to be allowed to return. In this situation, terms of release were proposed; he might write to his friends in Canton; and if in the specified time and manner they would pay *two thousand taels*, he should be released, otherwise he should be cut in quarters and *sunk* in the sea. The proposals were accepted, and the doctor, after the money was received, returned unhurt to his family.—So much for doctor Chin, alias Dr. Sink; see also our last number, page 343.

TITHING SYSTEM.—In consequence of the late discovery of conspiracy and rebellion, in the case of Yin Laousew, "who called himself Nan-yang Budha," it was been ordered, that the *tithing system* of mutual responsibility should be rigidly enforced. The local officers have however remonstrated, on account of the vexatious effects of the system.

This is the same system as that referred to in the Sacred Edict, where the emperor Kanghe says, "Unite the *paou* and *kea*, in order to extirpate robbery and theft."

Unprivileged people.—In consequence of the long drought at Peking last summer, government was obliged to furnish supplies for many of the poorest classes of the people. In this case, as well as in most, if not all others, the *min* or "*unprivileged people*," are spoken of with tenderness. We could hardly find terms in Chinese to translate the phrases, "swinish multitude," "rabble," &c. In all Chinese official documents, the people are spoken of, and addressed with kindness, and as rational creatures.

In social and civilized life should not all the citizens be objects of care to the whole community; if the poor and ignorant are vicious, in a greater degree than the educated classes, where is the blame? Does it rest on the students or the teachers? We answer, on both. If the lower orders of a state are ignorant and vicious, we deem it morally certain that the opulent and educated are in great fault. It is lamentable to behold such vast multitudes in China, as sheep without a shepherd; or as the old emperor Keënlung said, as "*having tigers for shepherds.*"

Cruelties and murder.—From Ganhwuy a man has appeared at Peking to petition the emperor in a case of murder. The elder brother of Ma-urh-luh, to obtain the young man's wife, hired persons to go and dig out his eyes. But in the struggle the younger brother broke his thigh, and soon died; and the elder brother took the deceased's wife. An old uncle urged a prosecution against him for two years in the provincial courts, but without suc-

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cess, and has at last gone to Peking.

KIDNAPPERS.—In the Canton court circular, for the 7th instant, the seizure of one of this class of men is noticed; his name is Chung Asan. He has been delivered over to the Native magistrate for trial. There are, it is said, hundreds of kidnappers in and about the city of Canton, who are constantly carrying off and selling young women and children, and who gain their livelihood by this wicked traffic.

TEA.—From Kansuh province a tea merchant named *Peih Kinghing* appeared before the Board of general police, in Peking, to complain of a recent law of the local government, and its pernicious effects on the regular merchants and traders.

Nayenching, then governor of Peking, was sent to western Tartary as civil commissioner in the time of Changkihurh's rebellion. After that was suppressed, he enacted various new laws to cut off more effectually all Chinese intercourse with foreign tribes. Among other regulations, it was decided that the Mongol Tartars at Koko nor should not have tea supplied to them. Natives who where detected in transporting tea to them were to be treated as "Chinese traitors." The consequence of this prohibition is, that the tea, which grows in Hookwang province, is smuggled out in various ways, by a multiplicity of passes and by-roads, so that the licensed merchants of Kansuh have little or nothing to do; and the revenue suffers a deficit.

Peih Kinghing states that formerly, upwards of *two millions and one hundred thousand catties of tea* passed through his hands, annually; and he paid in duties to government more than *one hundred and seventeen thousand taels*, every year. But all this is done away with by the new law, and its consequences. The case has been referred to the emperor.

This procedure shows considerable spirit in Peih Kinghing, who takes his life in his hand, goes individually to remonstrate against a law of the empire, originally proposed by a statesman possessing high powers, and subsequently confirmed by his majesty. It is likely we shall hear no more about it, but from the favorable manner in which the Board represented the case, we expect the emperor will grant the prayer of the petitioner.

On further reference we find that this law, of which Peih Kinghing complains, originated in the 4th year of Taoukwang,—that is, about eight years ago. Nayenching being there subsequently, could only confirm it; which it appears he did; for he had full powers to make any alterations he pleased.

WIDOWS.—There is a small fund in the city of Canton for the relief of widows. It is of recent origin, having commenced operations only on the first year of the present emperor's reign. Government unites with *shinsze*, or gentry, in supporting and managing it. It is already geting into disorder, and the Leängtaou has issued a threatening proclamation to the widows. They get about five taels per annum, one tael for each quarter, and one to pass the new year. The number now on the fund is 1500. The complaint is that those who get married, sell their tickets instead of returning them; and the friends of those who die do the same. This is a sort of parish relief, and those who have kindred on the spot do not like the exposure, and browbeating necessary to get the alms: so that the chief applicants are widows whose kindred live at a distance from Canton.

URH LAOYAY is the second son of a rich merchant who has been dead many years. Urh was bred in the army, and by his father's wealth made many friends at Peking. He presumed on the influence of such friends,—for they were many of them high in office,—and attempted to elevate his father to *posthumous* village honors, to which his humble origin, and his mean profession of trade did not entitle him. Under the charge of endeavoring to deceive his majesty, from whom the patent was to be derived, Urh lost his commission, and was threatened with death; to avert which, *tears and dollars* flowed in abundance.

Some years elapsed before Mr. Urh recovered from the shock, and the

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shame of this transaction. He never, however, lost his fancy for making "mandarin friends" by the dint of money, which the commercial house of his late father had to supply. It is said, that his establishment of wives, concubines, &c., with presents to officers of government, requires a lack of dollars per annum.

Of late he has been concerned in an affair of adultery, suicide, and bribery. In his house there are scores of nurses and female servants. One of these, a married woman and an attendant on one of his concubines, named Yuĕ-chung, became pregnant by her master. The concubine beat her several times, and extorted confession. Yuĕ-chung then turned upon her lord and abused him. He denied the charge, and ordered her to expel the servant, and to send her away to the house of her husband. But the night before the expulsion was to take place, she hanged herself on the bedstead of Yuĕ-chung. The husband heard of the disgrace and death of his wife, and was about to petition the government, when a "friend" was employed to offer money as a compensation. It was finally arranged to give 500 taels of silver "to stop his tears."

PAWNBROKERS.—The magistrate of Nanhae has issued an order to all this class of persons, to diminish the interest during the winter months. This it appears is an annual custom. The ordinary interest charged by pawnbrokers is 3 per cent. per mensem; or 30 per cent. per annum. If the pledges be not redeemed they are sold at the end of three years.

Beside these government pawnbrokers who pay a duty, there are unlicensed and illegal places where a high advance is given on the pledge, and *ten per cent. per month* charged. If not redeemed in three months, the pledge is sold. The first sort are called *tang poo*, and the last are named *tsang ya*, that is, temporary watchers.

ILLEGAL FEES.—Lieut.-governor Choo, being petitioned a short time since to do away with some illegal fees, gave the following answer;—"To disallow clandestine fees sounds very well. By doing so, the higher officers 'fish for praise,' and villainous underlings get gain; for they still exact the fee, although disallowed. I rose from being an inferior officer, and know perfectly well all the base practices. All that is practicable is to keep a sharp lookout from time to time, and prevent the thing going to great extremes. The prayer of the petitioner cannot, on any account, be granted."

Reply to Chin Fanseĕn's petition.

COPPER.—The governor of Yunnan province has written to inform his majesty, that during the last year 5,763,200 and odd catties of this metal were procured; which is 1,646,600 catties more than the quantity fixed by the government. This copper is all transported to the north of China.

SHIPWRECKS.—One of the *yushe* has reported against the inhabitants on the coast of Shantung, who, when a merchant vessel is driven on shore, as frequently occurs, come together in great numbers, break up the vessel, and carry off all the property. These "*wreckers*" are spoken of with great indignation, and his majesty's interference is requested.

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THE

CHINESE REPOSITORY.

VOL. I.—FEBRUARY, 1833.—NO. 10.

POPULATION OF THE CHINESE EMPIRE.*

BEFORE closing the first part of this article, which appeared in our last number, we received the following communication; which, as it is brief, and presents a serious difficulty, and withal is in exact keeping with an opinion somewhat prevalent on the subject, we give entire: it is addressed to ———, is without date, and reads as follows:

"Dear Sir—, Having heard of your intention to write on the population of China, I wish to bring to your notice a remark made to-day in my hearing by an intelligent native; it was to this effect. The ordinary report of the population is a matter of mere form, to which no particular attention is paid; and when a census is especially called for by the emperor, the local officers just take the last one, and make a *lumping addition* to it, in order to please his majesty with the flattering idea of increase and prosperity. Now although it be true, that the enormous census of 333 millions was not made to impose on foreigners, as Dr. Morrison has said, yet it might have been made by this proud people to impose on themselves. What truth can you expect from a government,

* *Continued from page* 363.

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which as you have shown, avows and teaches atheism! I dare say you will make out a mighty population from Chinese books; but Chinese books, and above all, Chinese state documents are little to be trusted. Your's, Amicus."

To raise difficulties on such a subject is an easy matter. Amicus might have gone further, as others have done; have called in question the credibility of Chinese statesmen; denied their competency to count by millions; and then gone on to demonstrate the impossibility of the land and the waters of the celestial empire supporting the "assumed" population. He could maintain all these positions by "stubborn facts;" for how can it be believed that Chinese officers, some of whom are Mohammedans, some disciples of Confucius, some followers of Laoutsze, others of Budha, and others of no creed whatever, denying the immortality of the soul and the being of a God, should in all their departments, make faithful returns to each other, to the high Tribunals of the empire, and to the one man who rules over all beneath the starry heavens! How can it be credited, that these officers, who, as all the world knows, are utterly ignorant of astronomy, and geography, and "unskilled in the mathematics," should be able to enumerate the families and individuals in a province! How, in short, can sterile hills and barren wastes, and plains, and meadows, without flocks and herds, and beyond the reach of modern improvements, be capable of subsisting 333 millions of people!

The difficulties in which the subject is involved are not small; and yet, considering the circumstances of the case, they are not greater than we should expect to find them. From the accounts exhibited in the first part of this paper, it appears, that between the time of the first monarchs of the Ming dynasty, and the period when the present reigning family gained complete dominion over

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the ancient provinces of China, the amount of population diminished nearly *two thirds*. We wish this fact to be particularly noticed: for the censuses of 60 millions, during the first emperors of the Ming dynasty are universally allowed, while only about 23 millions appear on the imperial register, near the close of the prosperous reign of Kanghe. That a great diminution should have been occasioned by the long and bloody wars of the Mantchous, is highly probable; and it is equally evident that a part of this alleged decrease of 37 millions was only apparent,—the whole population not being registered in the later account, because not subdued. Hence we supposed that 23 millions, as given in the Ta Tsing Hwuy-teën, for 1710, was considerably below the actual number of inhabitants in the empire. This consideration will much relieve the subject from the difficulty presented by rapid increase, the greatest difficulty in the case. For if we suppose the unsubdued and unsettled inhabitants, who were *not enrolled* would have raised the census in 1710 to 30 millions, instead of 23, then a rate of increase which would double in *thirty* years, would have made the amount of population nearly 360 millions in 1812.

In all ordinary cases of this kind, the highest national authorities are deemed sufficient, and they would doubtless be so in this instance if they only confined the population to "proper limits." When any nation or state have been at great pains to estimate their numbers, and for their own purposes of government, it has been usual, we believe, to receive their accounts. If Russia or Denmark publish accounts of their population, their accounts are deemed worthy of belief, and amply sufficient for all practical purposes; no other authorities are sought. So also when France publishes a census of 32 millions, she is believed, and her account received, her wars, her morals, and her

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creed notwithstanding. But not so in regard to China; she lies by system; she avows and teaches atheism; she is proud and mendacious; and hence her statistics are all exaggerated.

Were the Chinese able to review the accounts which foreigners have given of them they would scarcely find less that is objectionable and erroneous, than the critics of England and America are wont to do in the various descriptions of their respective countries. Nations do not often have occasion to complain that they are represented in too bright colors by foreigners. We are in danger, perhaps, of allowing to the Chinese accounts too litte, rather than too much authority. They ought not to be discarded, where there is nothing to impugn their credibility.

The collated statements on a preceding page (361),—if we except that from Berlin, and view them in connection with the remarks which accompany them,—show a pretty regular increase. The statements based on the Ta Tsing Hwuy-teën—than which we know of no better authority in China,—show an account perfectly consistent with itself. These statements have not been made by foreigners, nor for foreigners: they have been made by the Chinese themselves, and for their own purposes of government. It cannot be doubted, therefore, that the Chinese regard them as authentic and accurate, and *believe* the population of the eighteen provinces in 1812 amounted to 360,279,897. Was such the fact?

If the accounts which the Chinese give of their population are untrue, it is because they are either unable or unwilling to make them correct. To be convinced that they are *able* to make an accurate census, it is only necessary to observe the minute divisions into which the eighteen provinces are divided. For example; Canton province is divided, first into thirteen *foo and chow;* these are subdivided into seventy-two *heën;* from the heën the division is

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carried down to the *keä*, which consists of only *ten families*. Ten *keä* make a *paou*, or neighborhood of one hundred families, which has a headman or constable, whose duty it is to watch over the whole; and, among other things, to keep a list of all the families and individuals within his jurisdiction. Now it is the duty of this constable to report the names of those within his limits to the chief officer of the heën; who reports to the chief officer of the foo; he again to the treasurer of the province; who in his turn reports, annually, on the tenth moon, to the Board of Revenue at Peking. Such is the division and the order required by the laws of the land. This system certainly enables the government to know and to state accurately the number of individuals, not only in every province, but in any given district of each or any one of the provinces.

But is this system of dividing and numbering the people actually observed? Are all the families and individuals—men, women, and children, carefully enumerated, or is the census made out on the "lumping system?" Now as there is an annual census, (and others sometimes "especially called for!") the business of numbering the people must of course attract some attention; under which circumstances such a broad and long continued system of falsehood and deception, would furnish a "phenomenon" not less incredible than the amazing amount of population. But let us go back to 1710, at which time the rapid increase complained of began, and take another view of this subject. That the lumping system has prevailed for more than one hundred and twenty years, and during that time has been practiced by all the successive officers of the several provinces, foo, and heën; and by the Board of Revenue at Peking during its changes,—seems to us hard to believe; it is a supposition not well weighed. "But it is not pretended that this new system of numbering the

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inhabitants has existed for so long a period as one hundred and twenty years." It is then rather a modern maneuvre, which officers have lately introduced for the purpose of covering their own negligence, and of flattering his majesty with the idea of great increase and prosperity. This is the fact, undoubtedly, so far as the lumping system has obtained. But in examining the progress of the numbers it will be seen, that from 1792 to 1812 the rate of increase *greatly diminished*, which certainly would not have been the case on the lumping system; for on that plan, in a period of twenty years, there would be, instead of 54 millions as the account now stands, an increase of more than 230 millions.

But what is the testimony of "intelligent natives" on this subject? When *we* have inquired of them, as we frequently have done, their usual answer has been, that they knew nothing respecting it; but have added, that their officers could tell, because they had the names of all the people. And when further pressed for a more specific answer, some have told us stories similar to that heard by Amicus; others have told us the following: that each officer on leaving his station, in order to show that prosperity has attended his administration, gives a return of all the soldiers who are or recently have been on the rolls; and in enumerating the common people, he includes the names of both soldiers and people, thus counting a part of the population twice. This report we know to be false; though it seems as plausible, and as well substantiated as that related in the hearing of Amicus. Others have assured us that the returns are *below* the truth—the names of many individuals being omitted. So the Companion to the Anglochinese Calendar, which we have already quoted says; *We know from several authorities, that in China, the people are in the habit of diminishing rather than increasing their numbers, in their reports to government;*

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—an account quite as credible as either of the preceding. If foreigners, situated as they now are with regard to China, discard the most authentic documents which the records of the country can produce, and betake themselves to mere verbal testimony, they will, themselves being judges, exchange bad for worse—the more for the less credible testimony. We feel constrained therefore, to admit the authority of the written records; though we do it with great caution, and receive them not as altogether unobjectionable, but as furnishing the best evidence which we can obtain in the present circumstances of the case.

Again it is objected, that the rate of increase presents an unanswerable difficulty; for it is supposed absolutely impossible that the human race should increase with the rapidity exhibited in the statements given above. But if we survey the condition of society in China, during the last one hundred and twenty years, we shall cease to wonder that the increase should be rapid.

Since the prosperous days of Kanghe, the empire has enjoyed uninterrupted peace, or at least, freedom from war. Occasional insurrections, and piratical depredations there have been; of late years, these have become frequent. But *war*, like that by which the Mantchou conquest was achieved; like that which often swept over the plains of ancient Persia; aud last, which has stained with human blood, and strewed with human bones the fairest states of modern Europe,—has not been witnessed in China. Instead of that, a continuous peace of one hundred and twenty years, has blessed the country,—a fact not often seen in a great nation, and the reasonable effects of which on the population can hardly be duly appreciated. Look at the nation at the beginning of this period. Invited by the security of peace, and by the bounties offered by government, they spread over the waste, and fertile soil of China; multiplying with-

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out fear or restraint, throughout the provinces. So far has this spirit proceeded, that as we know, the old fortifications along the coast have chiefly fallen to ruins, and no modern ones are constructed; many of the soldiers have become farmers and laborers; the "military spirit" seems nearly to have forsaken the conquering Tartar, and the conquered Chinese; while the national industry, and national fecundity remain unabated.

The checks to rapid increase are few; the most noticeable are; (1.) the occasional absentees from home for years, though many young men who go abroad to other provinces or countries, make annual visits to their families; (2.) infanticide, which is practiced to some extent; (3.) domestic slavery, which often prevents the marriage of the persons sold; and (4.), if Canton is a fair specimen of the empire, the "social death" of thousands, who by various means are devoted to a life of infamy and crime, in those abodes justly denominated the "gates of hell."

The causes which favor a rapid increase are, (1.) the general peace; and (2.) the early, and with the exceptions just specified, universal marriage. Polygamy exists, and not a few there are, who have two or more wives or concubines; yet such relations are not deemed very reputable, unless the first wife be barren. Nor are illegitimate children numerous; but instances of eight, ten, or twelve sons, all of one mother, are not unfrequently found, and are always regarded as "prime luck." A census which should show at once the relative number of the sexes, and the ages of the whole population, is a desideratum which none can desire more earnestly than ourselves, but which we fear will not soon be supplied. Most of the "apparent causes" enumerated by Grosier to account for "this extraordinary and enormous population," are by no means so *apparent* in China as they seem to have been to the writer at Paris.

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Some who have written concerning China have taken it for granted that the population has been stationary for the last century; and with this, and other assumptions, conclusions have been formed which are exceedingly erroneous. But happily, during the progress of the disputes on this subject, the question of the *possibility* of so rapid an increase, has been settled by a case in point. We have before us a document which shows that the population of the United States of America has *quadrupled* within the last *fifty* years;* and the writer of that document, who was a man of great practical wisdom and experience, supposes that the population in that case, for a long time to come, "will continue to increase with nearly the same degree of rapidity as at present." Whether the supposition of the late Mr. Evarts be well founded or not, the recorded *facts* cannot be denied; and may help to convince us that a rate of increase equal to that exhibited by the Chinese, is within the range of actual occurrences.

But again, it is doubted whether the soil is capable of sustaining so great a population. Let some of the European states be placed in comparison with China, so as to show at one view the density of population in each. By data taken from the Encyclopædia Americana, the number of inhabitants on each square mile—

in England is about,	225
in the Netherlands,	275
and in the Duchy of Lucca,	350

while in China Proper, we have only about 280.

There is perhaps a greater proportion of uncultivated land in China than in either of the other states named above; but the fact is not certain; it is certain however that, as a whole, China is in a very high state of cultivation. Agriculture is generally held in the highest esteem of all the employments, and

* See the Quarterly Register of the American Education Society, vol, 3d, 1830; also the 21st annual report of the A. B. C. F. M. Boston: 1830.

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almost every product of the ground is appropriated to the feeding and clothing of men. Large portions of the country yield two crops annually, and those generally very abundant. Every animal and vegetable substance also is an edible with one class or other of the people. Large quantities of vegetable produce, which in any other country would be devoured by the flocks and herds, are here consumed by human beings. And it is surprising with what economy many of the poor live. A bowl of rice, with a few vegetables, and a little fish or fowl, which are very abundant, are the entire provisions of multitudes.—If we regard these two circumstances only, *viz.*, the amount of the produce of the soil, and the manner in which the people live, we have strong presumptive evidence of a very numerous population.

The famines which frequently visit this country, do not probably result so much from the want of a sufficient amount of produce, as from the want of facilities in transportation. Communication, notwithstanding all their canals, is slow; and often great pains are taken to hinder intercourse, not only with foreigners, but also between the different parts of the empire. The principle is that every province, and part of a province, must provide for itself. But in ordinary seasons little more is raised than is barely sufficient for immediate consumption; a small surplus only is placed in the public granaries, which, when a single crop fails, is generally inadequate to supply the numerous demands. Barrow has assigned three reasons for the famines which "occasionally commit such terrible havoc in this country;"—the equal division of the land; the mode of cultivation; and the nature of the products. We cannot follow him in his discussion, and will only remark, that he repeats and maintains the opinion that the country is capable of sustaining a much larger population than the 333 millions given to Macartney.

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We are indebted to a correspondent,—who has enjoyed excellent opportunities to form a correct opinion on this subject, and who regards the Ta Tsing Hwuy-teën as "the only fair guide" in the case,—for another view, and one which brings the question partially within the range of our own observation. In the eighteen provinces there are 1518 of the smaller divisions—heën, chow, and ting,—each of which, were the population equally divided, would have about 237,000. What now is the fact in those districts with which we have some acquaintance? Nanhae and Pwanyu, which include the cities of Canton and Fuhshan, and also the village of Whampoa, have on the lowest estimate more than twice the given number. Singan would probably fall below the average number. Heängshan heën might be assumed as a standard. Judging from what we have seen of Heängshan, we are inclined to believe that it contains more than 237,000 inhabitants. It is well known also that the eastern districts of this province are very densely populated, scarcely less so than the country around Canton city. Other districts must of course fall below the average number.—After going through with this view of the subject, and presenting other reasons in favor of the Ta Tsing Hwuy-teën, the gentleman remarks, "on the whole my opinion goes to receive this account as the most accurate that has yet been given of the population."

Here, after having brought into view what have seemed to us the most authentic documents, and the best supported opinions, we submit the subject. It has been our steady endeavor in this discussion, to put our readers in possession of the best authorities and testimonies which we could command, that each might weigh the evidence and form an opinion for himself. As for ourselves, we rest the question for the present on the authority of the Ta Tsing Hwuy-teën. If in the progress of this work, we shall be able to proced, as we

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desire, to a minute historical and geographical survey of each of the provinces, we shall then have better opportunity to judge in this matter. In the meantime, we shall seek for new sources of evidence, aud gladly hail any additional light that may be thrown on so interesting a subject.

Whatever may be the exact amount of its population, the empire presents a grand spectacle for contemplation, and a vast field for philanthropic and commercial enterprise. If the Christian merchant and teacher will come and occupy the field which is opening before them, and with the spirit to do to others as each would have others do to him, new relations with China, and a better interest in her behalf, must soon exist. The peculiar position and temper of this nation should not damp and repress generous feeling, and benevolent action. Man has a right to claim fellowship with his fellowman. The Chinese themselves, on the authority of their own sages, have maintained that *the whole world is one family*, and that of course, mutual intercourse ought to be cultivated; but in practice they utterly renounce this principle, and have long stood aloof from the great family of nations. In this attitude they have become proud, selfish, and exclusive. Notwithstanding all this, the merchant has not ceased to obtain the richest productions of their soil, and to furnish them with a liberal exchange of commodities. Here the traffick has ceased. No reciprocity of feeling, no intercourse of thought, no exchange of friendly sentiments, has been encouraged or allowed. Thus the bonds of brotherhood have been sundered; and mutual hostilities, generated and perpetuated.

What then shall be done? Is China to be abandoned for ever? In present circumstances it is difficult to say definitely what line of conduct ought to be pursued. If Christian philanthropists should feel as deep an interest in the intellectual and moral character of China, as they do, and with good reason,

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in her commercial relations, ways and means enough could be devised, for benefiting this people. Greece has had her advocates, who from the pulpit and the press, and in the halls of legislation and public assembly, have pleaded nobly for her. Poland too, and other states have elicited the generous exertions of philanthropic men. But where have been the like exhibited in behalf of China? She disdains such friendly offices. And what then? Is she all that she claims to be? Because the lunatic fancies himself a king, is he to be regarded as such? Does this empire present no claims on heaven-born charity? Are there here no miseries to be relieved? No dark and cruel superstitions to be chased away? Yes, answers the voice of Christian philanthropy; and inquires, *what shall be done?* Seek, we would reply, and cultivate an acquaintance with her; study her character; learn her language;—not so much with a view of deriving riches or honor from the acquisition, as for the sake of conveying knowledge to her inhabitants. Great numbers of her sons can read;—and there is, to a considerable extent a *taste* for reading among the Chinese; but most of their popular books are light and trivial; many of them are low and obscene in the extreme; and not a few of their sacred books are meagre and most positively bad. Now to open to all the inhabitants of this great empire the exhaustless treasures of revealed truth, and to furnish them with a new literature, enriched with all the improvements of modern science, requires coöperation among the friends of China; the work is vast, and thousands may join in it.

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REVIEW.

Contribution to an historical sketch of the Portuguese settlements in China, principally of Macao; of the Portuguese envoys and embassadors to China; of the Catholic missions in China; and of the papal legates to China. By A. L. *Knt.* Macao; China. 1832.

HIGH commendation is due to the author of this "humble essay," for his rich contribution to the historical records of foreigners in China. Had he devoted to his subject less attention, and followed the fashion of the day, he might have given to the public a quarto or a folio, instead of a duodecimo of less than two hundred pages. Seldom if ever have we found so much matter of fact, concerning the East, thrown into so small a compass. The work affords abundant proof that "considerable pains have been taken in collecting the material;" and though "traced by the pen of a foreigner,"* it will be read with pleasure and interest, not by a "few friends" only, but by many strangers, who will be grateful for his patient and successful research. As only "one hundred copies" of this work were struck off, and those were designed for distribution among the author's "friends and acquaintances," he will the more readily, we hope, excuse us for making copious extracts from his pages.

He divides his work into five parts; (1.) temporary settlement of the Portuguese in China; (2.) their fixed settlement in Macao,—terms of tenure, dependence on and independence of China, and

* A native of Sweden.

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present state of the settlement; (3.) Portuguese envoys and embassadors to China; (4.) Roman Catholic mission in China; and (5.) papal legates to this country. These topics are discussed fully and carefully by the author; we propose to follow him so far as to preserve the thread of his story, and to bring into view the principal facts which he has narrated. To accomplish this in the limits of a review, it will often be convenient to break up paragraphs and sentences; in which case, however, it will not always be necessary to mark with double commas the parts which we quote. The author preserves the patronymic name by which persons were known in their native countries; e. g. Ruggiero, instead of Roger; and so of others.

1. *Temporary settlements of the Portuguese in China.* The Portuguese passed round the cape of Good Hope near the close of the fifteenth century; and secured a footing on the western shores of Asia, by possessing themselves of Goa. In 1511, the cruel Alphonso assaulted and took Malacca; and five years afterwards Raphael Perestrello made sail in a junk for China. His success gave rise to an enterprise of greater magnitude; four Portuguese and four Malay vessels under the command of Fernão Peres de Andrade, sailed for China in 1517. Six of these ships were allowed to moor at Tam-ao, "a port in one of the three islands called San-shan, by corruption St. John;" with the others, Andrade proceeded by permission to Canton, where he was allowed to trade: but news soon arriving that pirates had attacked the vessels anchored at San-shan; Andrade immediately settled his concerns at Canton, "joined his friends, and completed at Tam-ao his mercantile operations."

"Anxious to take his departure at the commencement of the approaching monsoon, he, like a man of probity, proclaimed his readiness to do justice to every body, who might have reason to complain of any of his companions. This candid offer so enchanted their minds, that the Chinese began sus-

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pecting there was nothing but an unmerited slander in what they had heard of the egotism and violence, the Portuguese had made themselves guilty of in India.

"This favorable opinion prevailed, when Simon de Andrade, a brother of Fernão, entered, in 1518, the port with one ship and three junks. The bent of his spirit was greediness, partiality, and despotism. With such a temper he willingly countenanced robbers, kidnappers, and all sorts of malversation. He built a fort, and ended by arrogating to himself the prerogative of a sovereign; he hazarded to condemn a sailor to death, and had the man executed. This act of open hostility, and the refusal to withdraw from the island, filled the measure of iniquity. A Chinese squadron laid seige to the port. Simon would have perished of hunger, had not a strong favorable gale most opportunely arisen: he took advantage of the accident, and retired with three of his vessels (1521).

Not long afterwards other voyages were undertaken; and in 1560, it is related by a Jesuit, 'that five or six hundred Portuguese merchants were constantly dwelling at Lam-pa-co. Previous to this time, (1533) *Ningpo*, in the province of Chekeäng, had become exceedingly rich and flourishing, principally by the trade with Japan; but by the ill conduct of the inhabitants, the provincial government (1545) assaulted the place; "everything was laid waste; 12,000 Christians, including 800 Portuguese were killed; 35 ships and two junks burned." Four years later, the Portuguese were driven from their newly formed settlement at *Chinchew*, Thus "banished from the eastern provinces of China, the foreigners resorted to Lam-pa-co and the illicit trade on the Chinese sea."

2. *Fixed settlement of the Portuguese at Macao.* Under this division of his work, the writer first reviews the "*terms of tenure*," and discusses the question, whether the kings of Portugal are entitled to number Macao among their ultra-marine dominions. He thinks there is good reason to believe, from Dr. Morrison's "View of China," that Europeans came to Macao as early as 1535, and had temporary shelters on the island in 1537. By solicitations and bribery, liberty was obtained

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to erect some sheds for drying goods, which were introduced under the appellation of tribute, and which, it was alleged, had been damaged in a storm. "By liberally feeing the nearest inspecting authorities, the foreigners were, by degrees, permitted to build substantial houses." And "by submission and gifts, petty mandarins connived at an increasing population, at the establishment of a government, at the influx of priests, and their endeavors to convert infidels to Christianity." In 1582, the governor of Canton summoned before him the chief officers of the infant colony; two individuals repaired to his residence, were traduced as culprits before his tribunal; they were upbraided; and their constituents censured for their audacity in depending on any other laws, than those by which China was governed. The merchants were to be expelled, and the ports shut for ever against them. In twenty-four hours this tone softened, for magnificent presents had been heaped on the governor and those of influence. In these circumstances, as no mention was made of signal services rendered to China, and no imperial edict transferring the dominion of Macao to the Portuguese was produced, our author is led to concur in the opinion of a bishop of Macao, who, in 1777, wrote, that it was "by paying a ground-rent the Portuguese acquired the temporary use and profit of Macao *ad nutum* of the emperor." At present, the amount of this rent is limited to five hundred taels per annum.

How far the Portuguese are *dependent on China*, is the next question that comes under consideration. In 1573, the Chinese resolved to erect a wall across the isthmus which separates Macao from the island of Heängshan. Through this barrier a door of communication is opened, but is always guarded by Chinese soldiers, whose duty it is to prevent foreigners from passing it. Within these limits, and as early as 1587, a *civil* mandarin was appointed to reside, and "govern the

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city in the name of the emperor of China." A tsotang, an assistant of the Heängshan magistrate, came to Macao in 1800; he keeps a watchful eye on the inhabitants, and is the organ of communication with the higher mandarins. The Portuguese are not allowed to build new churches or houses without a license from the Chinese authorities. A similar degree of control is exercised by the Chinese also in *criminal and commercial* cases. These positions are illustrated by a narration of facts; and the conclusion is, that "in a political point of view, the inhabitants of Macao may live free from all apprehension of being invaded as vassals of Portugal." In 1725, an order from Yungching restricted the shipping of Macao to twenty-five vessels.

The author, as he proceeds to show how far the Portuguese are *independent of China*, draws before his readers a sketch of the history, structure, and relations of the government of Macao. In 1585, the inhabitants, by permission of the viceroy of Portuguese India, adopted rules for a municipality; which were confirmed, and privileges granted. The government of Macao consists of a governor, who is usually chosen by the governor-general of Goa; an ouvidor, or chief-justice, who has the appellation of *minister;* a Senate; &c. So late as in 1690, the mandarins of Heängshan were in the habit of summoning before them vassals of Portugal residing at Macao. But to obey their order, was forbidden in 1689 by the viceroy of Goa, and in 1712 by king John V.—

"By an order of the Prince Regent of Portugal, dated 1803, a homicide cannot be delivered up to the Chinese; if he be found guilty by the laws of Portugal, he shall suffer death by the hands of a Christian executioner. This command was attended to for the first time in 1805."—

"Connections with Portugal and Goa.....We have hinted in the course of this narrative at the submission of Macao to the superior government. An annual account of its political, economical, municipal doings, of the number of its inhabitants, of

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its shipping, &c., is reported to the minister of ultra-marine affairs at Lisbon, and to the supreme government of Portuguese India."

The *political* intercourse of the settlement with China, seems to have been very limited. One of the last emperors of the Ming dynasty, about 1620, negotiated with Macao for a small military force, which was to proceed against the Mantchous; but in 1651, the governor of Canton summoned some of the principal members of the settlement before him, and enrolled the inhabitants of Macao as the vassals of his master,—the then reigning emperor of the Ta Tsing dynasty. Again in 1809, a convention was concluded with the government of Canton, by which Macao furnished six ships to act in concert with an imperial squadron against Chinese pirates. For this aid, Macao received eighty thousand taels, and the promise to be reinstated in its ancient privileges, if any could be proved to have existed. The pirates were subdued; high privileges were claimed by the Portuguese; but little or nothing was ceded by the Chinese.

The *commercial* intercourse with China, Japan, Manila, Timor, Batavia, Goa, and Malacca, is briefly noticed. As vassals of China, the Portuguese pay less duties on goods from Canton to Macao, than those paid on shipments at Whampoa; the same rule obtains in regard to return cargoes. For nearly two centuries the Portuguese have had no intercourse with Japan. The commerce with Manila is of little importance, and "perhaps less to Macao than Manila." The Chinese admit the Spanish flag at Macao, on the same conditions as that of Portugal. Intercourse with Timor and Batavia, which was once of importance, now requires no more than a single ship annually; and that mainly for the purpose of bearing governmental despatches, &c., from and to the supreme government at Goa.

We pass now to survey the *actual state of Macao*, its trade, population, public buildings, &c. Of the trade we have the following account:—

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"At present, the whole shipping consits of sixteen * ships, measuring 5331 English tons. The greater part of the ship-owners are destitute of sufficient means to lay in a suitable cargo, and bear the charges of a long voyage. Many vessels are therefore loaded, at least in part, by Chinese adventurers, for Singapore, Batavia, Malacca, Pulo Penang, Calcutta, Bombay, Damaun, Mauritius, &c. This accommodation is mutual, for though the freight is rather high, the property on board a Portuguese ship is considered safer than in a junk. Chinese and Macao merchants send, however, to the abovementioned places, China produce on board English ships, the freight being cheaper, and the duty in British ports 10 per cent. less, than if the goods were unloaded from a Portuguese ship. So material a difference operates against the shipping business of Macao, particularly on the exports. To secure the imports a strong inducement is now held out..... The whole income from the customs, in 1830, was taels 69,183 †

The disbursements to the military	29,622
to the civil servants.	24,470
to the church establishment,	8,730
Called ordinary expenses,	62,822
Extraordinary were	46,629
Total, taels	109,451

A century ago, or in 1730, the customs yielded 7,825 taels; and the ordinary and extraordinary expenses were taels 10,735."

The *population* of Macao divides itself into *three* distinct classes; vassals of Portugal; vassals of China; and foreigners: and of each in its turn we will give a brief sketch. First of the Portuguese;—

"If what a grave historian asserts, be true, (and there is no ground to impeach his veracity,) that the prisons of Portugal were now and then emptied, and the vicious tenants, and even culprits, who should have finished their career on the galleys, were sent on board the royal fleets to serve in India, we shall have less reason to shudder at the enormities perpetrated by the Portuguese in many parts of Asia. Some of this unholy stock respected neither friends nor foes, and seized every opportunity to enrich commanders and their hordes. They were at times

* The whole number of ships is now (1833), we understand only twelve.

† Of this sum, 30,132 taels were raised from duty laid on 1,833¼ chests of opium imported at Macao.

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pirates, or smugglers; and at times, strolling merchants. Several of this contaminated caste settled, no doubt, at Macao, with men of more correct feelings. By this mixture, those who had reluctantly run the race of vice, were by good example recalled to the comforts of social life, which were soon enhanced by nuptial ties. Malay, Chinese, Japanese, and other women became their partners in wedlock, and mothers of a generation, the descendants of whom are perhaps still members of the community of Macao. This progeny is distinguished by the denomination of *mestiços*, or mongrels. Next to this class, range those whose forefathers were not Portuguese; they are either Malay or Chinese converts, but like the Portuguese posterity, free citizens. Their occupations at Macao are limited, as no other mechanical arts than those required by navigation are exercised. Young people of the inferior order either go to sea, or enlist as soldiers; the more fortunate follow the business of merchants,—the holders of a few chests of opium being known by that appellation. Many have made fortunes by the drug, and some have acquired great wealth. A scrupulous friar once intended to refuse absolution of sins to dealers in opium, and would have denied it, had casuists not always a metaphysical hole to slip through. To deal in poison is more immoral than to deal in slaves. By the first mentioned trade, we challenge nobody, we act in secret, and injure whole nations; by the latter, a chance of resistance is offered. The havoc in one case cannot be ascertained, for it is uninterrupted and hidden; in the other it may, for it is open hostility; the ratio at which the mischief acts, may, perhaps, be estimated as an unity to a million. Formerly, the merchants of Macao dealt more largely in slaves, kidnapped in China, Japan, and many other parts. They actually import but few, and those principally by the Timor and Goa ships. How numerous the slaves were twenty years ago, will be evident from the returns of the population the parish ministers handed to the bishop in 1810. It consisted of 1172 white men, 1846 white women, 425 male slaves, and 606 female slaves, making a total of 4049 individuals,—the clergy and military not being included. In 1830, it was estimated at 4628; *viz.* 1202 white men, 2149 white women, 350 male slaves, 779 female slaves, 30 men, and 118 women of different castes. All are Roman Catholics. Portuguese born in the dominions of Portugal, actually living at Macao, do not exceed sixty-two in number. Neither they, nor any other vassal, can quit Macao without the previous consent of government."

A concise description of the *public buildings* is here introduced by the author, which shows that the ancient inhabitants spared neither treasure nor pains to embellish and protect Macao. The *churches*

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are twelve* in number; which are divided into parish churches, collegial churches, &c. Formerly there were two collegial churches; at present there is only one, that of St. Joseph. The plan of this church and college belongs to the Jesuits. We will quote the description entire;—

"Though the corner-stone was laid, it is said, in 1730, the Jesuits had not the pleasure of hearing mass at St. Joseph's earlier than 1758. From the garden you enjoy a cheering prospect of the Inner Harbor and Typa, as also of the bleak and verdant islands that encompass the river. The church is rather small but of harmonious proportions. It receives sufficient light from a cupola, and a cross-bar window in the front. At two exterior angles of the fabric are two towers; in one of them is a chime; and in the other, in a lower part, a clock. The instructions delivered in the college, were moulded on those of St. Paul. They ceased in 1762, and were not resumed for more than twenty years. At length, the court of Lisbon, in 1784, transferred this establishment to the *Congregation of the Missions*, and in 1800, the charges to be paid by the senate were definitively settled. The priests belonging to this *Royal College* are Europeans. These professors are six in number, one of whom is the Superior. The principal aim of this institution is to provide China with evangelical teachers. Young Chinese, not exceeding twelve in number, are admitted, and furnished with that they necessarily want. If they evince a sincere desire to become priests, their education is directed that way; but it generally requires ten years before the candidate can get the very first order. Those, whose vocation is dubious, wait longer, or leave the college if they please: others who want application, or are noted for misdemeanor, are sent away. The professors give instruction in the Portuguese tongue, Latin grammar, arithmetic, rhetoric, philosophy, theology, &c. The children of the inhabitants of Macao participate in these studies, though few of them are made priests. The Chinese language is also taught, and English and French occasionally. Parents who can afford to pay for their children a small remuneration monthly for food and a cell, fix them at college, where the students learn to speak genuine Portuguese, and acquire probably a taste for the improvement of their minds. Some children dine at the college, and join their families at night; others attend the lectures delivered *gratis* by the professor at determined hours. In 1815, eight young Chinese, two Malays and sixteen boys born at Macao, were settled in the college; and in 1831, there were seven

* Besides these, there are four or five small chapels. The number of priests is about thirty-five.

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young Chinese, two boys from Manila, whose fathers are Portuguese, and thirteen born in Macao."

Besides the college, there is *one school*, where children are taught to read and write their mother tongue; * and *another royal school*, where a Professor explains the principles of the Portuguese and Latin grammar, for the benefit of those who are desirous of improving such advantages. These are supported by royal bounty.—Some friars also improve their leisure hours in teaching Portuguese and Latin.

Capuchins, Augustines, and Dominicans constitute the regular clergy of Macao. *Convents* were early founded; but most of these are poor. The female convent St. Clare, *Mosteiro de Sa. Clara*," was erected as early as 1634. The number of nuns has been various, but is now fixed at forty. This convent was burned down in 1825, but the greater part of it has been rebuilt. There are likewise *hermitages* of some note; there are also *charitable institutions;* and among them one hospital, and an asylum for female orphans.

Fortifications were commenced early in the seventeenth century. Macao is walled on one side, and has six forts. The whole military force ought to be four hundred common soldiers, headed by eighteen officers. A spacious *senate-house* completes the list of public buildings.—Notwithstanding his patient research, our author has not been able to discover the "many fine buildings ranged in large squares, surrounded by court-yards and gardens," which are spoken of by Krusenstern in his Voyage round the World. The *cave* said to have been inhabited by Luis Camoens is briefly noticed.

The *Chinese population* is composed of different classes, and cannot be accurately numbered; it is estimated to be about 30,000. They have one temple within, and three without the precincts

* Many of the inhabitants of Macao do not speak pure Portuguese, but use a dialect which differs widely from their mother tongue.

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of the city. A *procurador*, who is a member of the Senate, and the organ of communication between the city and the mandarins of the district, is denominated Chief of the Chinese living at Macao; but he exercises over them little or no control. The right of *foreigners* to reside at Macao has been a subject of much dispute; a pretty full view of the question is presented in the work before us; our limits will not allow us to give the details; suffice it to remark, that at present, all foreigners are allowed to reside in that settlement. Our author closes this part of his work in the following words;—

"We have thus given a succinct historical narrative of a place situated in 22 deg. 11½ min. north latitude, and longitude 113 deg. 32½ min. east of Greenwich. The climate is healthy; we have good water, bread, and a well stocked bazaar. On landing, you have before you a spacious semicircular bay, encompassed by rising hills, crowned with forts, convents, churches, and private buildings. The circuit of the peninsula is said to be about eight English miles, its greatest length three, and its breadth nearly a mile."*

MISCELLANIES.

The wane of superstitious delusions, or false religions, whether polytheistic, Mohammedan, or pseudo-christian, is strongly affirmed by the author of "Saturday Evening." "Although our knowledge of the human race is now incomparably more extensive, and accurate, than has ever been heretofore possessed, we can descry in no direction, a young and hale and mantling religious delusion, such as threatens to become invasive; or which attracts the eyes of mankind by the signal proofs it

* *To be continued.*

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is giving, of its sway of the imagination and the turbulent passions of our nature. The contrary is the fact, and it is so in every zone. It is conspicuous that the demons are holding the reins of their power with a tremulous hand. The spirit of counsel and might has left them; the spirit of adventure and bold imposture has also departed. It seems as if there were neither courage nor concert in the halls of ærial government. Not only is every extant form of error *ancient*—most of them immemorially so—but every form is *imbecile* as well as old." Or, if we would seek a phrase that would at once describe the present condition of every false religion, universally, we find it in the language of the writer of the Epistle to the Hebrews;—They are "become antiquated and decrepit with age," they are in their dotage; and we hope that it may be added, they are "nigh to their final disappearance"—they are ready to vanish away.

Mr. Gurney, the supposed author of "Saturday Evening," takes a rapid, but vivid, survey of the various forms of false religion, in the south of Europe, and of Asia, among the Indians, Tartars, Hindoos, and Chinese. Of the people among whom we live, he says with much truth;—"By civilization and industry, but not in matters of religion, the Chinese is entitled to take a rank above his northern neighbor, cousin, and conqueror, the Mongol. In truth, it must hardly be said that there is anything of religion in China, if we deduct on the one hand what is purely an instrument of civil polity—a pomp of government; and on the other, what is mere domestic usage, or immemorial *decoration* of the home economy. Ages have passed away since mind, or feeling, or passion, animated the religion of China. The religion of China is now a thing, not only as absurdly gay, but as dead at heart, as an Egyptian mummy—it is fit only to rest where it has lain two thousand years—touch it—shake it—it crumbles to dust. Let but the civil institutions of China be broken up, and we might look about in vain for its religion." Mr. G. deems that "the religion of the prophet is now in its stage of extreme decrepitude; and that on "the haggard superstition of the west," "have come the many loathsome infirmities that usually attend the close of a *dissolute life*." The Greek church cannot be said to be in its *second* childhood, "for *childishness* has been its character even from its youth up." Through a long life of fourteen centuries, it "has cared for nothing but toys."

From these premises three inferences, our author says, may be drawn. The authentic, the evangelic, and the prophetic. The authentic reasoners "indulge the belief that the instinct of religion in the human mind is slowly wearing out—that the habitude of worship is being obliterated." That this is the result to which the creed of atheistic scepticism leads many individuals is too true; but that such a result will become

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general is contrary to the unbroken evidence of experience in all ages, and in all places;—not to say the invincible proof of Christianity. And the Christian will indulge the expectation that this is "a day of preparation," in the sense of enterprise; and on this ground, notwithstanding all discouragements, it may be hoped, not feebly, that "the Sabbath draweth on."

Christian Faithfulness.—"The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." Eccl. XII. 11. The one shepherd, Christ Jesus, gives his faithful ministers wisdom from above, to speak a word in season to their fellow sinners; which word, by the agency of the Holy Spirit, pierces the consciences of guilty men, and convinces them of their danger from the justice of a holy God; which words often stick fast as it were in the memory, and produce a salutary change in complete repentance and conversion—even many years after, when the speakers have been long dead.

We have known a recent instance of this. The late Dr. Milne when dying was condoled in respect to his children, by the Mandarin Teacher of the Anglochinese College. The dying missionary replied to the speaker, who was a self-righteous Confucianist, or in other words, a hardened atheist; "I am not anxious, Choo seën-săng, about the temporal provision of my children, who are soon to be orphans; but I am anxious for the salvation of *your* soul." These words, and various other affectionate appeals of Dr. Milne, and the late Mr. Collie, Chinese professor and subsequently principal of the college, operated on his heart; and there is reason to hope, that they have issued in his cordial reception of the gospel of Christ; and he has at length, after rejecting the gospel for about fifteen years, avowed his faith in Christ and been baptized.

For the first two or three years, he says, the Christian religion, and even theism appeared to him *foolishness*. Since that time his contempt and opposition have gradually diminished; but even now he speaks of himself with fear and trembling. He has spoken of the vanity of idols to his wife, and to his sister, who is a widow; but they laugh at his religious opinions. He speaks of their conduct, not with anger but compassion, remembering that he himself acted a similar part in the days of his ignorance. In this he obeys the admonition of St. Paul to Titus,—To show all meekness unto all men; for we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another;—the kindness and love of God our Saviour toward man, made the change.

Christians and missionaries should not refrain from affectionate admonition and rebuke, because they may not have been regarded heretofore; but should act on the principle laid down in this saying—"In the morning sow thy seed, and in

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the evening withhold not thy hand, for thou canst not tell whether this or that shall prosper, or whether both shall be alike good."

The above mentioned facts show to us, what indeed we have long been convinced of, *viz.*, the importance of schools and colleges for the inculcation of Christian doctrine. We do by no means undervalue the labors of the preacher; but still we think that if there be given only a passing word of exhortation, it will seldom convey to the *heathen*, information enough to convince their understandings, or enlighten their consciences. They require *line upon line, and precept upon precept.* Or, according to the figure of our motto, the nail to enter deeply, and to be fixed securely, must be struck often on the head; which can be well accomplished by those "masters of assemblies," the pious schoolmaster, and the Christian professor, in seminaries of sound learning, and "saving knowledge."

Friendly Admonition.—There are seasons—almost every person can refer to such in his own history, when a plainness of speech is used, which evinces the great excellence of godliness. The voyager, when all hopes of life were lost, has witnessed such seasons; those who have felt the concussions of an earthquake, and heard the crash of falling towers and domes, have witnessed such seasons; and so too have multitudes who have stood and listened to the last broken accents of dying friends. At such times, riches and honors, frowns and flatteries, are lightly esteemed; and words of *friendly admonition*, with a solemnity that cannot be described, break from the lips.

Something of this same kind of honesty is very frequently witnessed at the parting of friends, especially when the time and distance of separation are to be long. An instance of this we have in the *farewell sermon* of the Lord Bishop of Calcutta, delivered at St. Mary's, Islington, on the 17th of last June. The main topic of his discourse is *practical piety*, which "is importan,t not only because it is that kind of religion that most glorifies God, edifies our neighbor, and brings comfort to our own minds, but because it is the only means of securing ourselves against the seductions of erroneous teachers, of our being preserved amidst the snares and temptations of the world and Satan, and of introducing us into God's heavenly kingdom."

The whole of the discourse is characterized by earnestness, great plainness of speech, and a tender regard for those to whom he was soon to bid farewell. Plainly, yet affectionately, he admonishes *the sceptic, the worldly professor, and the professors of evangelical truth;* and in conclusion, he earnestly commends "all to take the *friendly admonition* of the last accents of one who desires to discharge his last duty, not merely by affection and the most sincere wishes, but in honest endeavors to save every soul he can ere he embarks as it were, for

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another world." And therefore, (the speaker goes on to remark) I must come to thy conscience, *sinner*, wherever thou art. I cannot find thee out, but God has thee under the glare of his eye at this moment! Thou art quivering in thy seat at this instant, though I know thee not! Take the friendly warning, and escape! Flee, I pray thee, from the wrath to come! flee to the Saviour ere it be too late! Begin real religion! Renounce thy wine, thy harlots, thy lusts, thy pleasure, thy merely human science, thy poetry, thy philosophy, thy everything that stands in the way of heaven; and when you have received the love of God, you will simply use what is lawful in these things. O, remember it is not what I say—sayeth not God the same? Is not God love? If an earthly parent require the love of his child; if the love of a friend be the only essential quality of friendship; if a benefactor look for gratitude; I appeal to your common sense, I appeal to the tribunal of conscience, if it be not hardened by profligacy and habits of vice, which desolate conscience, and leave it like a seared and callous flesh; if there be a conscience, if there be anything of moral feeling in the sinner, shall not the God that made thee have thy supreme love? Shall not the Redeemer that died for thee claim and possess thy affection? Shall not the sanctifying Spirit see thee praying for his grace? Shall not the love of God be paid to thy heavenly Father, thy heavenly friend, thy divine benefactor? Yes! O, may the angels of Christ take up the tidings to his throne that every sinner here is beginning to repent? Yes; I pause while the desire is formed in the breast of every sinner. Let each one put up to the throne of mercy this ejaculation, 'Lord, give me thy grace, and may I begin this heartfelt religion!'.... I pause that you may make the prayer in your own breasts. O, my God! Is there one that has not made the prayer? Is there a heart so hard that it has not seized the moment to aspire after grace and salvation? No; I so trust thy mercy, that I cannot think there is one from the youngest to the oldest, that has not addressed a prayer for the love of God; and in that persuasion, beloved, I bid you *farewell*."

RELIGIOUS INTELLIGENCE.

SIAM.—Amidst the many discouragements and oppositions which sometimes threaten to stop or retard the progress of Christianity, it is a strong consolation to know assuredly that the truth of God will finally triumph. We are sorry to hear that Mr. Abeel, on account of ill health, has been obliged to leave Siam. On the 15th ult., he was at Singapore, where he had been for about two months; and though his health was considerably improved, it was still uncertain with him, whether

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he should return again to Bankok.

From a communication now before us, written by Mr. Abeel, and which we will publish in our next number, it appears to be doubtful whether Protestant missionaries are to be tolerated and allowed to prosecute their labors under the present government of Siam. There is at present we suppose, no Protestant missionary in that country; Mr. Jones was, by late accounts, at Singapore, waiting for an opportunity to go up to Bankok.

During his last visit to Siam, Mr. Abeel was occupied much of the time in distributing Christian books among the people on board the Chinese junks. About 80 of these junks, he says, visited Siam during the last season.

Van Dieman's Land. We have before us a letter dated Hobart Town, Van Dieman's Land, which fully confirms the account we gave in our number for Dec., that much good is already accomplished, and in progress throughout that colony. There are families, a few at least even in the interior, where God is known and worshiped; and where the family altar has been erected, and that grace has appeared which teaches men to deny ungodliness and worldly lusts, and to live soberly. Among other improvements, a *temperance society* has been established. These facts show "no doubt, the best side of the picture;" or rather, they exhibit "some of the bright spots in a dark picture;"—they are an earnest of what is yet to be seen and enjoyed.

Mr. Wolff.—Reference was made to this very extraordinary man in our number for October last; the Oriental Christian Spectator, of the same date, contains his journal to Bokhara. It is full of interest; but gives no information concerning the Jews in China.

The people of Bokhara, he says, "are good natured, but exceedingly effeminate, have no energy and are a complete kingdom of mullahs." He was informed that the ancient rabbies of that place "asserted Bokhara to be the Habor, and Balkh, the Halah, of 2d Kings, xvii, 6;" but they have, he adds, "no written account of it." On his arrival at Balkh, he ascertained that it was first called Hanah, and then Halakh, and by the latter writers *Balkh;* this account makes him not only suppose that Bokhara and Balkh are Habor and Halah of the Mosaic history, "but likewise that Turkestan is the land of Nod, (Genesis iv.) i. e. where Cain dwelt when he went out from the presence of the Lord, and that Balkh is Enoch (Genesis iv, 17,) built by Cain."

"The inhabitants of Khiva and Bokhara (he says), are called *Osbeck*, os signifies *self*, and beck, *lord.*" "It is totally a mistake to call the Osbecks *Tartars;*" "they do not know here the name of Tartars." "We laugh about the ignorance of the people of this country with regard to Europe, and our learned professors in Europe know as much of this country with all their books, as the Turcomans of Mowr do about England." There are at Bokhara about 200,000 inhabitants,

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LITERARY NOTICES.

Chinese Printing.—Mentoin was made in our last number of Mr. Dyer's *metallic types.* An account of these, which was written by Mr. Dyer is now before us, by favor of Dr. Morrison; it was accompanied by the following note, addressed "To the Editor of the Chinese Repository."

"My dear Sir;—Inclosed I send for your perusal an essay on the subject of *movable types*, written by the Rev. Samuel Dyer of Penang. Mr. Dyer has for the last six years turned his attetion to this subject, and will, I trust, eventually succeed. The importance of procuring Chinese movable types at a moderate expense, is, in my judgment, an object of the first importance toward the diffusion of useful knowledge and the Christian religion, in Eastern Asia and the islands thereof. In China, all the lighter reading, and tracts for the poor, are in respect of religion, science, and morality, miserably deficient, or positively bad. A new literature, innocent and instructive, must be created by the friends of China. And to produce it, I know nothing so important as the casting of cheap movable types, or Chinese characters.

"I remain your's faithfully.

ROBERT MORRISON."

We shall, perhaps, be able to form a more perfect idea of Mr. Dyer's proposed improvement, if we keep in mind the method of printing with *wooden blocks*, or plates; which, by the bye, has existed, and been in general use, among the Chinese, for at least nine hundred years. It is in fact, a species of stereotype; and is well described in Dr. Milne's "Retrospect," to which we are indebted for most of the few following remarks. See that work, pp. 222—266.

The block, or wooden plate is first squared to the size of the pages, with a margin at top and bottom; it is in thickness generally about half an inch; it is then planed smooth on both sides, each of which contains two pages, or more accurately *one leaf*, for the Chinese number the *leaves*, not the pages of a book. The surface of this block is now rubbed over with rice boiled to a paste, or with some glutinous substance, which makes it perfectly smooth, and at the same time softens and prepares it to receive the impression of the characters, which are soon to be placed upon it.

This block, together with an exact copy or fac-simile of the characters which are to fill the page or leaf, is put into the hands of the *block-cutter*; who,

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before the glutinous matter is dried up from the board, puts the sheet on *inverted*, rubs it down with a brush and with his hand, until it sticks very close to the board. He next sets the board in the sun, or before the fire, for a short time; after which he rubs off the sheet entirely with his fingers,—but not before a clear impression of the characters has been communicated to the board. The engraving tools are then employed; and all the white part of the board is cut out, while the black, which shows the characters, is carefully left. The cutting of the block being completed, the process of printing follows. The block is laid on a table, and a brush made of hair, being dipped in ink, is lightly drawn over the face. The sheets being already prepared, each one is laid on the block, and gently pressed down by the rubbing of a kind of brush, made of the hair of the *tsung* tree. The sheet is then thrown off; one man will throw off 2,000 copies in a day.

These remarks will suffice for our present purpose; and we proceed to introduce Mr. Dyer's account of metal types; and will make as copious extracts as the nature of the document will allow;—but must, *for want of the very types which he describes*, omit a part of the account. He has divided the subject into *five parts*; we will take them in their order.

1. *The nature of Chinese metal types.* Chinese metal types may be compared to English *logotypes*—where one type contains a complete word: for in Chinese, one character expresses a complete word, and not a single letter, or even a simple syllable of a word.

In forming a fount of English logotypes, of course, it would be desirable to have more types of such words as occur more frequently, and fewer types of such words as occur less frequently; in fact, to have a due proportion of types, according to the proportion of times in which each word occurs, as near as that proportion can be ascertained.

E. g. Suppose the word "the" occurs oftener upon an average calculation, than the word "and;" and this again oftener than the word "that;" it follows that we want more types of the word "and," than of the word "that," and still more of the word "the,"—in order that there may be a due proportion of each; in fact, the proportion of logotypes should be calculated, just in the same way that the proportion of each particular *letter* has already been calculated, for the use of English printers.

But as some words occur oftener in one book than in another, owing to a diversity of style, subject, &c., the font, in order to be generally useful, must be calculated not from one book alone, but from many, and those of diverse style, subjects, &c. It is in this way, the present estimated proportion of each particular Roman letter has been obtained.

Precisely this plan should be adopted, in forming a font of Chinese logotypes. For it is almost necessary that Chinese metal types be of this description.

2. *The desirableness of a font of Chinese metal types.* Chinese metal types are exceedingly desirable, in order that we may be able to combine the

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Chinese character with the European. This circumstance however, we suppose, can only be duly appreciated by those who are acquainted with Chinese literature. Dr. Morrison's Dictionary could not have appeared in its now elegant state, but for Chinese metal types of some kind; the same may be said of Premaré's Notitia Linguæ Sinicæ. It is true, that Mr. Davis's tract on Chinese poetry is printed very handsomely with wooden blocks; but then the wooden blocks, I imagine, do not combine with the metal, strictly so speaking; they only unite with it as woodcuts.

How far are metal types desirable, with respect to the printing of the Chinese Scriptures? See Bib. Soc. 11th Report, p. 147. Dr. Marshman's opinion is this:—"One instance of their utility you have already seen, in our being enabled to get and correct ten or twelve proofs of one sheet, before we finally struck it off. This, however, we could not have done in wood. There, all is immovable; no improvement after the chisel has begun its work, but by means almost equally expensive with cutting a new block; and if we say correct it ten or twelve times, only think of the expense of getting ten or twelve fair copies of each sheet. But the moving of a few characters up and down, or the replacing them with others, is the work of a far less number of minutes.... Another advantage arises from the difference between metal and wood, in point of durability, &c."

The Dr. goes on to calculate the difference of expense between the two methods, and makes out a saving of *two thirds*, by the use of metal.

2. *Of the defects and disadvantages of past attempts to form Chinese metal types.* We believe the only three fonts in existence are at Macao, Malacca, and Serampore; they are all deficient, inasmuch as fresh characters must be supplied as required, while any work is passing through the press; at least, if that work contain more characters, or characters of more sorts, than have been employed in printing any preceding work, which will generally be found to be the case in printing a work of any extent.

We believe the whole of these types have been engraved upon the face of metal; but whether it be owing to the difficulty of engraving on so hard a substance as the metal, or to any other cause, it is a fact that they are not only inelegant, but possess an air *so foreign*, that it is by no means advisable to print the Scriptures and tracts with them, while we can obtain woodenblocks; for these latter far surpass anything we have yet seen printed with metal, either at Macao, Malacca, or Serampore.

The small font sent out from England, has been tried with admirable success; we have not heard a dissentient voice; the only defect seems to be the *smallness of the font.*

[This font is at Malacca; and the *beautiful* specimen, which we noticed in our last, was printed with it.]

4. *Suggestions for an improved font of metal types.*

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There is no doubt that metal types may be made by means of punches, in the usual way. Mr. Figgins, a respectable type founder in London, has attempted it with great success. Had he been familiar with the character, his success would have been still more complete. But then, this method involves such an immense expense, owing to the variety of character, that it is to be feared we must wait long for a fount obtained by this method.

By preparing a set of blocks, and forming from them a set of stereotype plates, each the common height of metal types, and then sawing the metal plates into pieces, (a process which has succeeded very well in a late experiment upon a small scale,) metal types may be obtained without punches, and the character will be a *fac-simile* of the original blocks.

The original blocks must contain such an arrangement of the characters, that when the process is completed, there will result a due proportion of each.

[Having no type for Chinese printing, we must omit Mr. Dyer's illustration of this part of his subject. It appears, however, that he has made out the proportions for the new fount, by calculating the relative number of characters in *fourteen* Chinese authors,—some historical, some moral, some native, some Christian, &c.]

The variety of characters occurring in those portions of the fourteen authors alluded to, was only 3240; of which several hundreds occur exceedingly seldom; and as not only these, but several thousands more are necessary to make the fount tolerably complete, they must of course be cast, though in the proportion of 2, 3, 4, and so forth to 700.

It is proposed to cast a variety of 12,000 or 13,000 characters; these when cut will occupy the space of 200 blocks (more or less) these blocks to be cast once, twice, thrice, &c., in order to give a due proportion of every character....

But successful as our late experiment has proved, there is one serious difficulty attending it; a font in continual use may last, say five or seven years, and then it must be recast; now the difficulty and expense of procuring a new fount every seven years, is very great, unless we had the means of casting them in India. Having most maturely weighed the matter for six years, I am persuaded that however successful our present plan is, we ought to *commence* punch-cutting....

[In favor of punch-cutting, Mr. Dyer advances several arguments;—"that a punch is the foundation of perpetuity;"—"if the punches of the most important characters in the language, be cut, we could recast the mass of characters ourselves;"—"the further we proceed in punch-cutting, the greater the advantage;"—"if we had only a hundred punches, and these were the first 100 in the before mentioned calculation, they would be of immense service to us; the *mass* of the language is not much more than 1200 (twelve hundred) characters in variety." N. B. "The types cast from matrices, can easily be made to agree with the types cast from blocks, provided the characters themselves are of the same size."]

5. *Proposal for cutting the punches.* As the Archipelago is now opening extensively, and we are now wanting types in Cambojan, Laos, and so forth, and our opportunities are enlarging, it is very desirable that *we should have a worker*

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in steel on the spot; we could then proceed with punches of Chinese, Japanese, Cambojan, Laos, &c.; and if we only had a person who understood the whole, we could employ native Chinese under him, and cut many punches at one rupee, or two shillings English each.

Mr. Dyer proceeds to remark on the qualifications which a person engaging in this business ought to possess, and the manner in which he should be furnished for, and supported in his work; he presents several considerations relative to *economy* in the work, and then says, "certainly we can work upon punches many times cheaper in India, than in England;—I have it from good authority and an experienced individual, who says, *ten times* cheaper."

It appears from parts of Mr. Dyer's paper which we have omitted, that he is preparing blocks for metal types, and will forward them to England with all convenient dispatch; he is also preparing a specimen of character, with notes, &c., to enable any public spirited type-founder, who may be disposed to engage in such an enterprise, to *commence* cutting punches immediately; everything has been done to point out the way, and to facilitate the business, so that the artist may proceed without delay. We wish Mr. Dyer every success in his noble undertaking; his object is surely an important one; and we hope he will receive the approbation and support of good men not only in England, but throughout Europe and America. The friends of letters and Christianity in India will also, we hope, give the subject the attention which it demands.

We are inclined to think, judging from what we have seen, that *metal types* will prove to be (in some instances at least) as much superior to the common *block printing* of the Chinese, as a fine European merchantman is superior to a common Chinese junk. We do not expect that the Chinese will at once see, or rather *acknowledge*, this superiority. They have long seen the superiority of the European ship, but they are slow to acknowledge that superiority, and do not avail themselves of the improvement.

The Chinese have *felt* the defects of their method of printing with wooden blocks, and they have tried, but with little success, to remedy them. As early as the *thirteenth* century, they are supposed by some writers, to have invented movable types; but as these were "made of burnt clay," they must have been very rude and useless.

In 1722, Kanghe, who has been justly esteemed the most learned monarch of the present dynasty, ordered a great number of movable types to be prepared. These were made of copper, but how they were prepared—whether they were *cut* or *cast*—we do not know. Defective and inelegant, as these undoubtedly were, Keënlung was pleased to denominate them *congregated pearls:* yet, strange to tell, during a scarcity of coin, he allowed them to be melted down; this measure

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however, he afterwards regretted, and caused 250,000 wooden ones to be cut in their stead.

These facts, while they evince the defects and failure of the Chinese in typography, show the desirableness of some improvements in their printing. For ephemeral works, and where much expedition is required, they have adopted another method, which differs from either of the preceding, and of which the Canton Court circular (which is issued daily) affords a specimen. This method of printing is executed with *waxed plates*. They are prepared by spreading a thin coat of wax upon a board, and then forming the character on the wax, just in the same manner as it was formed on the smoothed surface of the board of the wooden blocks. The printing which is done in this way is scarcely legible.

Having said so much concerning metal types, we ought also, perhaps, briefly to notice some of the advantages and disadvantages of printing with wooden blocks. Here we may refer again to the "Retrospect."

Some of the *disadvantages* of the Chinese method of printing with wooden blocks are the following.

1. It is not well adapted to ephemeral works, which require dispatch,—such for example, as an extra gazette, lists of sales, &c.,—because *days* are required to cut characters for a piece of work, which with metal types might be completed in a few *hours*.

2. When printing is extensively carried on in the Chinese method, blocks accumulate and become cumbersome; because however many inches of letter-press there may be in a book from beginning to end, there must be exactly as many inches of block;—precisely as in the European stereotype, with this difference, however, that the wooden block is uniformly cut on both sides.

3. When a very large edition of a work is printed off from the blocks, (however excellent they may be,) the face of the character wears down, and it loses it clearness; good blocks, however, which are carefully used will last to print, ten, twenty, or even thirty thousand copies.

4. The necessity of cutting the same character over and over again, if it should occur one, three, or five thousand times in the same book; and the inapplicability of the blocks to any work but that *one* for which they were prepared,—are great disadvantages.

5. The Chinese mode of printing is, like their national policy, very *unsociable*; it is ill suited to sort with that used in other languages. Attempts have been made to combine blocks and types in the same form, but they do not look well, and are exceedingly inconvenient.

6. To these we may add, that Chinese blocks are of no service when the characters are worn down; whereas metal types, however old, furnish the material for a new font. These, and some other minor disadvantages are noticed in the work of Dr. Milne.

The *advantages* of the Chinese method of printing with wooden blocks, may be such as the following.

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1. It seems to possess all the advantages of European stereotype, except these two—the durability of the blocks, and the combining of several pages in a single form: and on account of the ease with which the blocks are prepared, the Chinese has an advantage over the European method.

2. All sizes and forms of the character may be cut on the same wooden block, by the same hand, with nearly equal expedition and cheapness. Suppose a book on science is illustrated by a paraphrase and notes. Here the text would be in larger letter, the paraphrase in a smaller, and the notes in a third size; to these add the mathematical, astronomical, and physical signs—all of which in the work supposed would find their place;—here then is a combination of *six* kinds of letters and signs, which require to be cast in *six* kinds of matrices, the expense of which must be very great; but this expense, on the Chinese method, is not incurred.

3. The apparatus necessary for the whole process of Chinese printing with blocks is exceedingly simple. No foundery for casting; no complicated machines for printing and binding, are required. In printing on a small scale, every instrument necessary for the whole process, (a table and a chair excepted) may be packed up and carried on a workman's back; and all the work performed in the corner of a cellar, or a garret, without noise, and by the labor of a single individual; and to carry it on upon an extensive scale, a common trunk of four feet by two and a half, will contain the requisite apparatus.

This view of the subject, Dr. Milne supposed might be applied in its practical results to cases like the following. In a season of persecution, when the utmost vigilance of the Chinese police is roused to search for everything that relates to the gospel, the Christian printer, if persecuted in one place, may in the silence of the night, remove to another; where, if he can obtain some small apartment, he may be at work again early the next morning, as if nothing had happened; and should he in his flight, not be able to carry his implements with him, he will find another set for a very small sum of money, in the space of twenty-four hours, in any town or village where blacksmiths are to be found. Here he may print a few hundred or thousand copies of small tracts, or portions of Scriptures; and distributing them as he finds opportunity, he may be ready to move again, in a short time, should the violence of persecution render it necessary.

Another case is supposed;—when missionaries may be permitted to travel through the country to propagate the Gospel, they may then introduce *itinerant printing*,—which will exhibit the press in a light entirely new. "Let us then for once, send the press out to make the tour of China. Suppose a missionary sets off from Canton, taking his printer with him, and a small box or bundle of tools. Paper, and wood for plates, he may find almost every where. He pursues his course

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along the southeast coast, through the provinces of Fuhkeën, Chekeäng, Keängnan, and Shantung, to Peking; and on his way home pursues a different route, through Shanse, Kansuh, Szechuen, Yunnan, and Kwangse. Now, in each of the provincial towns, he may find it necessary, or useful, to publish a small tract, or some select portion of the word of God. Part of the day he preaches, and part of it is devoted to preparing these for the press. If they do not extend beyond eight or ten pages, the printer will, in as many days, finish one. The tract is then printed, distributed, and the blocks are made a present to some person, who may from regard to his own interest, multiply copies and sell them. If he wants the same tract or some other one at the next province, or large town, it can be prepared; and if he travels by water, the printer may be at work all day, as the inland navigation is seldom attended with such motion of the vessel as to prevent people from carrying on their usual work. The tract may be nearly ready by the time they reach the place where it is to be circulated. It is circulated; and another, if wanted, prepared, printed, circulated, and the blocks, as in the former instance, given away. Thus he does throughout all the ten provinces through which we have conducted him. On his return home, he can calculate that he has, by the good hand of his God upon him, not only preached the gospel round the border of the Chinese empire, but also printed ten or more tracts, in ten of its provincial cities, in each of which, thousands of copies were distributed, and where the blocks still remain to multiply thousands more."

These two illustrations will apply with equal force to objects of *science*. The scientific man, while lecturing on history, natural philosophy, &c., in his tour through the provinces of China, may print abstracts of his subjects, and leave them behind him or circulate them as he passes along from city to city.

We have now given succinctly, what appear to us the principal advantages and disadvantages of the Chinese method of printing with wooden blocks. These remarks in connection with Mr. Dyer's account of metal types, we hope will help to excite and direct attention to *Chinese printing*. The press is a powerful engine; and we cannot doubt that—under God—it will eventually prove in China, one of the mightiest engines for the diffusion of truth which the world has ever wituessed.

Cost of printing the Sacred Scriptures in Chinese with wooden blocks. The following statement we have obtained from an experienced native workman. The cost of the blocks will vary according to the *quality* of the wood of which they are made, and the *style* in which they are cut; and it is estimated to be—

for the superior style,	$1,800
for the middling,	1,400
for the inferior,	900

The cost of printing will vary according to the quality of

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the paper, ink, &c., and the style of execution. After the blocks have been prepared, and when an edition of several hundred, or a few thousand copies is required, the cost of each copy is estimated to be—

for the superior,	$3
for the middling,	2
for the inferior,	1½

From another source we have a different estimate; the cost of the blocks of good material and cut in a good style, is put down at $1,300 (thirteen hundred dollars), and the printing, including as above, paper, ink, &c., is $1 (one dollar) per copy.

We have before us two books which will illustrate the economy of the Chinese method of printing with wooden blocks.

1. *Shing-shoo Chow-chin*, or 'the Sacred Sleeve Gem.' This little book, which consists of extracts from the Sacred Scriptures, contains more than two thirds as many characters as the gospel of St. Mark. The blocks for printing the book cost *ten* dollars, and the printing of 3,000 copies, including paper, &c., cost *thirty* dollars more; thus after the blocks are obtained, copies of the Sacred Sleeve Gem are furnished at the rate of *one dollar per hundred.*

2. *Ta-tseuen Tung-shoo.* This is "a large and complete Almanac" for the 12th year of Taoukwang (1833); it contains one hundred and nine leaves, or 218 pages octavo, and is sold at the rate of *eight dollars per hundred.*

Chinese lithography.—Two or three years ago, Mr. Medhurst of Batavia, employed the lithographic press for printing Chinese; subsequently, and for the same purpose, a press has been set up at Macao: both of these attempts have been successful. During the last season, a lithographic press has found its way to Canton, where, we are happy to know, it is in successful operation.

JOURNAL OF OCCURRENCES.

UNDER this head, our difficulty does not consist in want of matter; but in the labor of selection and compression. The sources of information are partly official, and partly popular rumor. The credibility in our judgment is about six of the one and half-a-dozen of the other, out of ten tenths of the whole. In very few cases is the whole tale untrue; and in as few cases, is the story wholly false. All that we can do is to report faithfully to the best of our knowledge and belief. Perhaps we should omit the last word; for it seems to be our duty to report for the sake of genral information what *is said* to be the fact, whether we believe it or not. We take the liberty in many cases to defer our decision—whether to receive as true or not—what may be commonly reported. And we wish our readers to take the same liberty with what we narrate; for we have not the means of arriving at the highest de-

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gree of probability; though we always aim at it, and will never report what we know to be untrue.

Formosa.—The reports from this island continue to be contradictory; at one time it has been reported that all the inhabitants of the island were in rebellion, with a force of 700,000 strong! again it has been rumored that the imperialists have gained the mastery.

The affair has produced considerable sensation at Peking: and a 'flaming dispatch' has come down from his majesty, by which it appears that the governor of Fuhkeën is to take the field, and that two imperial commissioners, with thirty subalterns from Peking, are to join and aid his excellency in putting down the rebellion. Large numbers of troops in the provinces of Canton, and Fuhkeën, and Chekeäng, are at the command of the commissioners.

Trade on the northeast coast of China.—Several official documents have been issued, both by the supreme and provincial governments, in reference to the English ships which have appeared on the coast, during the last six or eight months. A brief exposition of the intentions of the English in this part of the world as being commercial, and pointing out the benefits of amicable and free commerce reached his imperial majesty; and though not couched in the servile language which he might wish, yet probably, it tended to inform and influence his understanding. For in the recent documents, although there is expressed a firm resolution to limit the commerce to Canton, there is nothing of anger apparent. He directs that no supplies of water or rice shall be given or sold to foreign ships wishing to trade on the coast, nor must they be allowed to buy or sell goods; still they are not to be fired on; nor any attempt to be made to search them. So far his majesty is mild. The governor of Keängnan was evidently in favor of some trade to the northward. He proposed to search the ships, and if they had contraband goods, then drive them away—implying, that if they had not, they might trade. And the governor of Canton instead of suggesting the seizure of the persons on board any of these ships to punish them; proposes that after their return they may be allowed to trade at Canton, and the hong-merchants be required to deal justly with them. Thus, he adds, he intends to follow up his sacred majesty's extreme desire to facilitate the intercourse of merchants, and to show tenderness to strangers from distant parts of the world. Whether all this soft talking will be followed by more liberal acting or not, we do not pretend to say; but some persons think it almost amounts to a tacit connivance.

Mr. Gutzlaff's Christian name *Keale* (for Carlos) has come to the emperor's notice twice. He was on the coast of Keängnan the 19th of December, and the ship in which he sailed, had been the means of saving twelve shipwrecked Chinese, who were landed on the island Tsungming (see D'Anville) to which they belonged. Did deeds of beneficence and kindness always accompany commerce, it would be a double blessing to the nations of mankind.

Governor Le.—According to late accounts from Peking, governor Le is to be banished to Oroumtsi, there to await the pleasure of his majesty.

Low Yungking, who was with governor Le at Leënchow, and who was taken with him a prisoner to Peking, is sentenced to hard labor at Ele.

Patronage.—In the 160th Peking Gazette for the current year, his majesty has published to the empire a decree against a system of patronage, very common throughout the provinces, but ill calculated to preserve good government. It was occasioned by a gross abuse of the practice by the Tartar lieut.-governor of Shanse, Ohlihtsingo. The phrase for this patronage is, that the superior and inferior, "worship and recognize each other as teacher and pupil." The inferior officer becomes the slave of his teacher; and the superior gives the whole of his influence to support and defend the pupil in his mal-administration. It is easy to see how badly this will work for the welfare of the people.

The emperor says, the higher officers of the state ought to correct

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themselves and be an example to their inferiors; to view the affairs of the nation with the same care that they do their domestic affairs, and measure the hearts of the people by their own. Then they would be to him as arms and fingers, for effecting his imperial will. But this system of patronage leads to bribes and corruption, and reciprocal protection in every species of illegality; and public justice is sacrificed for private favor; the affairs of the nation are considered as trifles; feelings of partiality or resentment are fostered; and cabals are formed which are a disgrace to government. He admonishes governors, &c., to lay their hands on their heart in the silence of night, and say whether they do not feel ashamed of such practices; and he threatens hereafter to punish severely those who do not reform. Governors, says he, should "split the face of favor," and act according to real facts, promoting the deserving, and reporting the unworthy; holding with a firm grasp the great principles of justice, and not sinking down into such vulgar practices.

State of Chinese Society.—About eighteen or nineteen years ago, a linguist of Canton named———, was transported to Ele for an alleged connection with foreigners, villainous, traitorous, and so forth. The young man himself possessed some natural cleverness and a great deal of impudence, with very little principle. Although a convict, he was on his departure not destitute of money. The hong-merchants probably assisted him. At the place of his banishment he made himself useful as a clerk to government; and got into scrapes, as was his custom. About three years ago this man, about forty years of age, returned from exile; attempted again to come forward among the barbarians; but was rejected by the co-hong, and therefore he now lives in retirement, indulging himself in his vices. Returning not long ago from a dinner party to his own house, he attempted violence on the person of his son's concubine,—a poor woman in all probability bought with money. She resisted the brutal intention of this lord of the mansion. He chastised her so severely as to occasion her death. The facts became generally known to the police; but the influence of money with the parents of the deceased and the underlings of office, hushed up the affair, and atoned for the murder.

Death.—The Chinese dislike the use of this word, and, in order to avoid it, contrive various periphrases, such as "absent," "rambling among the genii," &c. Of late we have observed one new to us; of a certain one it is said, "he being sick occasioned a vacancy," i. e. died.

The tseängkuen, or Tartar general of Canton has been recently suspended from office, in consquence of his conduct during the late rebellion at Leënchow.

The Chinese new year, (the 12th of his present majesty's reign) commenced on the 20th instant. The Canton court circular for the 20th of the 12th moon, announced, that from that date until the 20th of the first moon of the current year, all the public offices will be closed, and the circular discontinued. In special cases, however, business may be transacted, though usage does not demand it.

Postscript.—The mercantile business of Canton has been carried on, during the last season, with few if any hindrances or interruptions. The Factory of the Honoroble East-India Company left Canton for Macao on the 27th instant; many of the Chinese merchants from the provinces have completed their transactions, and are returning home.

The *weather* during the month has been rather mild—occasionally damp and rainy—but during the holydays very fine. Now (on the evening of the 28th) we have a strong breeze from the north, with a good bracing air.

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THE

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REVIEW.

Contribution to an historical sketch of the Portuguese settlements in China, principally of Macao; of the Portuguese envoys and embassadors to China; of the Catholic missions in China; and of the papal legates to China. By A. L. *Knt.* Macao: China. 1832.*

3. PORTUGUESE *envoys and embassadors to China.* The Chinese have, in their own estimation, no equals. Their country occupies the principal and central part of the earth's surface; and their emperor is the supreme potentate who rules over all nations. They enumerate, in their imperial books, no less than thirty tributary kingdoms. Portugal is among this number. No sooner were the Portuguese permitted to settle at Macao, than "their vassalage began;" and they were required like the inhabitants of Corea, Cochinchina, Siam, &c., to acknowledge their dependence, by sending envoys and embassadors with tribute to the sovereigns of China. Several of these missions are mentioned in the work before us; we will briefly notice each of them in their order.

* *Continued form page* 408.

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Thome Pires was the *first* Portuguese envoy to China. He was appointed by the governor of Portuguese India, and was instructed to propose to the emperor of China a treaty of commerce. He embarked with Fernão Peres de Andrade; and on his arrival at Canton (1517), he was accommodated, and provided for, in the usual style of foreign embassadors. The emperor was immediately made acquainted with his arrival and the object of his mission; but he took time to deliberate. A subject of the late Sultan of Malacca was then at Peking, and claimed protection against the Portuguese, who had (in 1511) wrested from his master, a vassal of China, his capital and dependencies. The emperor had requested the Portuguese to restore to the Sultan his sovereignty; but perceiving that the recommendation was slighted, policy suggested the propriety of admitting the Portuguese envoy, and Pires, after a lapse of three years, was allowed to proceed from Canton to Peking. But in the mean time, Mohammedans at Canton had disclosed the design of the Portuguese;—"they aim at ruining all foreign shipping, that they alone may carry exports and imports all over the world." This invidious insinuation gained credit; and in connection with the ill conduct of Simon de Andrade at Sanshan, induced the governor of Canton, in a memorial to the emperor, to write—"the Portuguese have no other design than to come under the denomination of merchants to spy the country, that they may hereafter fall over it with fire and sword."

All this, with the unrelenting diplomatic complaints from the embassador of the Sultan of Malacca, and frequent reports of the iniquitous proceedings of the Portuguese in India, moved the emperor to appoint a competent tribunal to examine whether the embassy was legitimate or spurious. Pires and his companions were adjudged to be spies, and were sent back prisoners to Canton, there to

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be kept in custody. Were Malacca restored, the envoy and his retinue should suffer no harm; but if it were not restored they should be dealt with according to the law;—" by its tenor, Thome Pires and others suffered death in September, 1523."

In this connection, our author remarks with severity on the conduct of other European nations in their early intercourse with the Chinese. He quotes examples of "plunder and piracy," which show that the Chinese have had cause for treating foreigners with distrust, and for excluding them from their country. Other examples are on record which prove "that at the end of three centuries, the boasted European civilization is still unwilling always to respect international laws and right."—This is a topic of thrilling interest to the friends of China. If the conduct of foreigners be characterized by acts of cruelty, oppression, and injustice, its evil consequences will be twofold; they will be felt both by the foreigner and the native,—but chiefly by the latter. In point of morals, the Chinese by their own confession are growing worse and worse; and for aught we can see, this retrogression will continue, and will be increased as it continues, until some counteracting influence comes in from abroad. Let the conduct of foreigners then, in their intercourse with the Chinese, be marked, be *distinctly marked*, by deeds of probity, justice and good-will, and great and salutary will be its effects. Wrath can be conquered by kindness; and a proud, selfish, and exclusive spirit, even of the most desperate character, may be subdued by gentleness, kindness, and that charity which "seeketh not her own."

The *second* embassy which we have to notice, was undertaken at the suggestion of Francis Xavier. "The apostle of the East," contemplating the expediency of opening a way for Christianity in China by means of an embassy, suggested the

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plan to Dom Alfonso de Noronha; it was approved, and Diogo Pereira was appointed for this mission; he was furnished with suitable presents, which were to be delivered to the emperor in the name of King John III. Xavier embarked with Diogo in this expedition; they left Goa in 1552; but on their arrival at Malacca, their ship was deprived of her rudder by the prefect Alvaro, and the project of proceeding to China was abandoned.

A *third* diplomatic mission was undertaken in 1667. In order to prevent piratical depredations, Kanghe had commanded all his subjects, who were living on the borders of the sea, to remove four or five leagues from the coast, and to suspend all navigation southward. This was in 1662. By the intercession of Schaal, the Portuguese of Macao were exempted from removing to a new place, but navigation remained forbidden. Informed of this state of affairs by the senate of Macao, the viceroy of Goa chose Emmanuel de Saldanha, and sent him in the name of King Alfonso VI., to the court of Peking. The expense of this embassy was 30,365 taels; but the result of it "so little answered the expectations of Macao, that the senate solicited his majesty not to intercede in behalf of his vassals at Macao with the government of China, were it not in an imperious and cogent case."

Such a case, it was thought by the court of Lisbon, had arrived. The disputes of the Roman Catholics about certain ceremonies, (which will be noticed on a subsequent page,) induced Kanghe (1721) to send Antony Magalhaens to King John V., that by the king's mediation he might induce "the Pope to put a stop to the polemic animosity of missionaries, and to grant to the Chinese proselytes permission to practice the established customs of the empire." Yungching, shortly after his accession to the throne, forbad in 1723 the exercises of Christianity throughout his dominions. "In order to soften this severity, and to calm the

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mind of the emperor, his most faithful majesty sent, as his representative, Alexander Metello de Sousa e Menezes with father Antony Magalhaens to China; they landed at Macao 1726."

A few days before the embassador set off for the capital, he received from the tsung-tuh, or governor of Canton, a copy of an imperial order, which, among other expressions, contained the following:—"The European embassador has passed many thousand miles to come here; the tsung-tuh of Kwangtung must give him servants and provisions during his journey, and a mandarin to attend and take care of him....In reference to the departure of the embassador, let that be left to his own will; it is not proper to molest him by hurrying and pushing him on; thus shall the tsung-tuh, as my representative, convince him of my kind affection." On the 18th of May, 1727, the embassador made his entrance into Peking. Of his audience with his majesty, which took place ten days subsequently, we quote the description entire:—

"Two mandarins in actual waiting at court preceded; then followed an assessor of the Le Poo, or council of state (translated also, Tribunal of Civil Office), and Parennin a French jesuit, the interpreter; next came the embassador carrying with both hands his master's letter; and after him followed the secretary, and a third gentleman bearing the title of mordomo, who was conducted by a mandarin. Accompanied by the assessor, his excellency entered the western gates, ascended the steps of the throne, kneeling presented the credentials; he rose, went out by the same way, and in front of the middle door that was open, the embassador and retinue performed the usual act of obeisance. This ceremony being over, the embassador was brought to the foot of the throne, and seated at the head of the grandees; shortly after he had permission to make his speech, which he delivered placing himself on his knees upon a carpet.

"On the 7th June, the presents contained in thirty chests and boxes, were offered. The emperor said:—'It gave him great pleasure to perceive in so many precious things the affection of the king of Portugal.' From that day the embassador resided a whole month at Peking. He and his family were by an imperial proclamation allowed to stray without

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impediment over the place in any direction they pleased. On the 7th July, his excellency had his audience of leave at Yuen-ming yuen, a country-seat at no great distance from the capital. That day, the emperor presented with his own hands to the embassador a cup with wine, and sent from his own table several dishes. Leaving the place, presents were distributed to the retinue of the embassador, and to his excellency; among other things, Yungching gave several trifles, which were valuable solely because they were the gifts of a monarch. Metello received also thirty chests and boxes to be delivered to his faithful majesty the king of Portugal."

Little or no advantage seems to have resulted from this embassy, though it cost the inhabitants of Macao the heavy sum of 30,000 taels. Another embassy reached Peking in 1753; it was conducted, and it ended very much like the preceding one. This, we believe, was the last Portuguese embassy to the court of Peking.

4. *The Roman Catholic missions in China.* The first Roman Catholic missionaries, who were at all successful in China, were *jesuits*. In 1541, the next year after their order arose, Xavier came to the East; in 1552 he left Goa, touched at Malacca, and before the close of the year died at Sanshan. Dominicans, Augustines, and Capuchins followed, and attempted to enter the country, but were repulsed. In 1579, Miguel Ruggiero an Italian jesuit arrived in China, and commenced the study of the language. Two years subsequently he came, in the capacity of a chaplain, with the Macao ships to Canton; and here "the missionary gave vent to his vocation, and began converting people." In 1582, he was joined by Matthew Ricci. "To conceal their real intention, the missionaries recurred unblushingly to a falsehood, affirming that their only wishes were to make themselves masters of the Chinese language, and to become acquainted with the arts and sciences of the country." They encountered much opposition; but at length, "were at liberty to settle at Chaochew foo, where in fact, they arrived in April, 1589." Our author gives a

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vivid picture of their reception at that place. The literati praised their precepts so far as they coincided with those of Confucius; they admitted the propriety of worshiping the Lord of Heaven; but they railed at the doctrines "of original sin," "of eternal torments, of the incarnation, of the Trinity, and of not being allowed to marry more than one wife; they accused the Europeans of teaching a spurious and pernicious doctrine, of building churches at the expense of their dupes, of introducing young girls to monasteries, of forgetting their parents when dead, of paying respect neither to the departed, nor to Confucius, but merely to a stranger they called Jesus." But "the incredulity of many, the rancor of others, and not even the queer theatrical jests, were sufficient to dishearten Ricci, who by his knowledge of mathematics, experimental philosophy, &c., had means to amuse, entertain, and please visitors from many parts of China; some of them became his converts; others his protectors and friends."

By the advice of Alexander Valignano, Ricci and "his brethren jesuits," in 1594, threw off the garb of the bonzes, and put on the more respected dress of the literati. In such an attire Ricci became a fit companion to men of rank; and was enabled to proceed with recommendations to Nanking, entertaining the hope that he might there be permitted to raise the standard of the cross; but betrayed by his features, he was suspected of being a Japanese spy (for China had a war with Japan), and was ordered to quit the place immediately. He now directed his steps to Nanchang foo, the capital of Kiangsi, where he was permitted by the governor, in 1595, to lay the foundation of a religious institution. His activity and zeal were further stimulated by "the dignity of Superior of all the missions in China, present and future," which was conferred on him by Valignano, our author thinks in 1597. Soon again Ricci found

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opportunity to visit Nanking; but the war with Japan still continued, and the fear of strangers likewise. The superior therefore turned his course to Soochow foo, in the province of Keängnan; at which place he was permitted in 1598 to establish Christianity.

"At length peace being concluded with Japan, Ricci determined to appear a third time at Nanking, where he now was welcomed with that amity, frankness, and good breeding, which are said to be characteristic of those who belong to the old capital of China. The reputation of a "*savant*" had preceded Ricci. His lectures on exact sciences were listened to with rapture; they excited in the auditory a sincere wish to become acquainted with the truth of mathematics. To gratify his hearers, father Matthew translated the elements of Euclid; and a new Christian by the name of Paul, *Sinice* Siu, gave them the fullness of the Chinese idiom. By this work Ricci conciliated such an affection, that even those, who were greater admirers of his philosophical than of his religious tenets, acquiesced in his instituting a (1599) at Nanking a church, in which Lazar Cattaneo remained. Being favored with many recommendations to men of high rank and reputation at Court, and with letters patent from a great magistrate granting him liberty to carry to the presence of the emperor a few European curiosities, Ricci, accompanied by a Spanish jesuit Diogo Pantoja, set out for Peking. At Lin-tsin-chew, an imperial toll on the Grand canal, an eunuch, Mathan, administrator of the customs, tendered his services to the strangers.....Ricci declared to Mathan, 'that he desired to have the honor and good fortune personally to present to the emperor the insignificant trifles he had brought, and to spend the rest of his days in the service of their common lord and master.' The eunuch took the priests in one of his boats to Tientsin and lodged them in the fort, that their persons might not be exposed to insult, nor their property to depredation."

After a delay of six months the strangers were permitted to proceed to Peking; they entered the capital on the 4th of January, 1601.* The emperor accepted their presents, and commanded that they should first be accommodated at the place where foreign envoys usually alighted, and after-

* Our author says 1606, which we suspect is an error of the press; Semedo, and Du Halde write 1601. In this and in some other instances, we wish the writer had given a reference to his authorities.

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wards be allowed to "take a house at their own convenience;" and at last, he assigned to them a fixed stipend, some say every three, others every four months. So many signal favors gave lustre to the two Europeans, whose real intentions were carefully concealed from the court. In the mean time, jesuits joined their associates not only at Peking, but at the intermediate and collateral stations, which Ricci had established in his progress from the province of Canton to Peking. So long as the jesuits had the exclusive care of the mission in China, the undertaking went on peacefully. At Peking their numbers increased greatly, and they were allowed to purchase a house, which however was afterwards converted into a church, and dedicated to St. Joseph. Some of their neophytes became men of influence; and "the goodwill of many was bought and preserved by liberal offerings at the altar of self interest." Thus the Roman Catholics settled at Peking. Ricci died in 1610.

"Men free from illusion and bribery were on the alert; they traced the progress of the mischief in all its bearings, and felt the imperious necessity of checking its growth before it got strength to set at naught the commands of government." By an imperial decree, dated February 14th, 1617, the missionaries were to be sent from court, and from the provinces to Canton, that they might return to their homes. This order was but partially obeyed; the priests found shelter and protection in the families of their converts, and the storm was soon spent. Jesuits came to China in great numbers: among them, and the most distinguished for his missionary zeal, and knowledge in 'ematics, was John Adam Schaal, a German.

The *Ta Tsing* dynasty arose in 1644: its first sovereign commissioned Schaal to reform the *Calendar;* which was done so well, that the emperor appointed him 'president of the tribunal of astronomy.' The Jesuits now had great influence; and

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permission was granted them to build two new churches in the capital, and to repair many which were decaying in the provinces. New laborers in considerable numbers were allowed to enter the country; and one of them, Ferdinand Verbiest a German, became coadjutor to Schaal in his astronomical pursuits. The imperial favor lasted during the whole reign of Shunche. At his demise Kanghe, a young lad eight or nine years old, was left to succeed to the throne, under the guardianship of four Tartars. These men viewed the talents of Schaal with impartiality, but held his religious profession in no peculiar regard; and the infallibility of the doctrine propagated by the jesuits, was questioned.

By papal concessions, free ingress to all the provinces had already been granted to friars of all denominations. Mendicants, principally Dominicans, quarreled with the Jesuits about the signification of the words *teën* and *shang-te*, and the veneration the Chinese paid to Confucius and the dead. This strife revealed the important secret, that the principles of the new doctrine were made to subserve the purposes of these who were aspiring to influence. It was remembered also, that while the catholics continued in Japan, nothing but intrigue, schism, and civil war was heard of; calamities that might sooner or later befal China, if the criminal eagerness of the missionaries in *enlisting* people of all classes were not checked. 'The members of the different orders wore distinctive badges of medals, rosaries, crosses, &c., and were always ready to obey the call of their chiefs, who could have no scruple to lead them on to action, the moment a probability of success in subverting the existing political order and ancient worship of China should offer.' A remonstrance containing these charges was presented to the four regents, the tutors of Kanghe. "The case was tried by several tribunals, whose members expressed (1665)

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their conviction, that Schaal and his associates *merited the punishment of seducers, who announce to the people a false and pernicious doctrine.* Schaal died of grief; Verbiest and others absconded; and many were expelled from the capital and the provinces to Canton."

Kanghe having taken the reins of government in his own hands, made Verbiest director of the tribunal of astronomy. Influenced by this jesuit, the emperor in 1671 allowed the missionaries, who had been banished to Canton, to return to their respective churches, but decreed at the same time that *no Chinese shall embrace christianity.* In 1688, Gerbillon and Bouvet, two French jesuits, were allowed to join Verbiest at court. But the affairs of the mission soon wore a different aspect:—

"In the minds of men of a cultivated and sound understanding, the foreign sect had never ceased to excite suspicion;—it might in time be the cause of dissensions, strife, and schism—a reason why really good patriots always advised to drive its propagators from the country. In the beginning, interested men winked at the residence and occupations of missionaries; who, being strengthened by friends and neophytes, acquired influence to elude the force of decrees, and even means to return into favor with government. The missionaries had already weathered two storms, denominated "*general persecutions,*" each of six years duration; a third was now in progress. A fooyuen of the province of Chekeäng determined, notwithstanding the solicitations of his friends, to draw by a memorial the attention of Kanghe to the inevitable disorder which threatened China, were fanatic foreigners any longer suffered to spread a doctrine equally adverse to the existing religion, as to the independence of the state. It was examined by the Le Poo, or Tribunal of Rites, whose members insinuated that no foreign creed ought to be tolerated in the empire. Greatly alarmed at this hint, the missionaries were night and day, it may be said, on their knees worshiping a sovereign on whose clemency and partiality their existence depended.....At length, the emperor condescended to receive from the priests a memorial, which was transmitted to the Le Poo with a command to revise it. Finding no reason for an alteration, the Tribunal abided by their former opinion. The emperor was going to conform himself to it,—saying to So-san, I regret I cannot comply with the petition of the Europeans;—when that prince, a cunning and subtle courtier, insinuated that the emperor's supreme

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will might be intimated. Kanghe allowed himself to be misled; So-san brought the message to the Le Poo, who drew up a decree which was signed by Kanghe, 22d March, 1692; it authorized the exercise of the Roman Catholic religion in China."

During the period which elapsed between the publication of this decree and another which was signed by Yungching, and which expelled the missionaries from the provinces, there were exhibited a series of very extraordinary transactions. The missionaries were in constant collision with the high authorities of the empire, while they incessantly wrangled among themselves; moreover the jurisdiction of the field they occupied, was a subject of dispute by the emperor of China on the one side, and by the kings of Portugal and the Roman pontiffs on the other; while at the same time, the two latter powers sharply contested the same point between themselves.

Kanghe, like Shunche his predecessor, tolerated but never embraced the religion of the Roman catholics; he granted many privileges to the promulgators of that creed, yet he never forsook the religion of his fathers. It was only under various restrictions that he allowed the jesuits, and the others who followed them, to reside in his dominions; but the members of the several missions disregarded the imperial decrees, and yielded obedience to their papal masters—and this it was that brought them in frequent collision with the civil authorities.

We have already alluded to the disputes which arose, at a very early period, between the jesuits and the other orders concerning various rites and ceremonies. Ricci, as Superior of all the missions in China, drew up a number of rules for the regulation of those who might join in the labors of the mission; he considered the rights and customs of the Chinese to be merely civil and secular; such however were not the views and opinions of

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others. John Baptist Morales, a Spanish Dominican, declared them to be superstitious and idolatrous; as such they were condemned by the congregation of the Propaganda Fide, and its opinion in 1645, was confirmed by Innocent X. But shortly after this, Martin Martinez a jesuit, proved to the satisfaction of the tribunal of inquisitors, that these rights and customs were of a civil nature; and in that light they were approved in 1656 by Alexander VII. Thus the two opposite opinions were sanctioned by papal authority.

An involuntary conjunction of the missionaries in 1665 at Canton, to which place they were banished by an imperial order, inspired them with a desire to fraternize, and to set at rest certain questions concerning which they had been and still were divided. Not less than twenty-three jesuits, Dominicans, and Franciscans, who were living together in a seminary that had belonged to the jesuits, held several meetings, in which the controverted points were discussed by 'learned and orthodox philologists.' Forty-two articles, that should hereafter serve for rules of conduct were unanimously adopted. One of these articles runs thus:—

"In respect to the customs, by which the Chinese worship Confucius and the deceased, the answer of the congregation of the universal inquisition, sanctioned 1656 by his holiness Alexander VII., shall be invariably followed; for it is founded upon the most probable opinion, without any evident proof to the contrary; and this probability being admitted, the door of salvation must not be shut against innumerable Chinese, who would abandon our Christian religion were they forbidden to attend to those things they may lawfully and without injury to their faith attend to, and forced to give up what cannot be given up without serious consequences."

Such was the agreement. Yet very soon after the missionaries were allowed to join their respective establishments, a Spanish Dominican, Dominick Navarette (one of the individuals who signed the agreement) hoisted the standard of reprobation

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against the rites and customs of China, and was "joined in chorus" by many others. In 1693, Charles Maigrot, bishop and apostolic vicar, by his own authority and without applying to his principal at Rome, issued a mandate, which added fuel to the already violent dispute. Irrespective of the decree of the holy inquisition, which had been confirmed by Alexander VII., Maigrot decided, that Teën signified nothing more than the material heavens, and that the Chinese customs and rites were idolatrous. In 1700, Kanghe declared in an edict which was communicated to the pope, that *Teën means the true God*, and that *the customs of China are political*; yet the decision of Maigrot was supported by four inquisitors, and confirmed (20th Nov. 1704,) by a decree of Clement XI.

To settle a dispute which had existed for almost a century, Tournon, an apostolic visitor and legate, was now on his way to China; a man, says Mosheim, "whose good disposition was under the influence of a narrow spirit, and a weak understanding." Tournon disliked the jesuits, and suspected their sincerity; and by neglecting to embark at Lisbon (as he was bound to do,) he arrayed against himself the crown and court of Portugal, the archbishop of Goa, and the bishop of Macao; the latter was directed to publish an order forbidding the Catholics in China to acknowledge Tournon to be an apostolic visitor. He arrived in China in 1705; and shortly after, having received from Europe, Clement's decree of Nov. 1704, he echoed by mandate, that no Chinese Christian should ever practice the customs and usages which had been interdicted by the pope. But Kanghe was not the man who would transfer to a pope the right of legislating over his own subjects; he issued, 17th December 1706, a declaration, "that he would countenance those missionaries who preached the doctrine of Ricci, but

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persecute those who followed the opinion of Maigrot." In accordance with this determination, an examiner was appointed; and those missionaries who would comply with the will of his majesty were to receive an imperial license, and those who would not, were to depart within five days to Canton and embark for Europe.

The battle now waxed hotter and hotter. To meet the exigencies of the case, Tournon published (1st June 1796, and 25th January 1707,) two mandates forbidding the missionaries under pain of excommunication, to enter with the examiner upon any discussion concerning the controverted subjects. These mandates were approved by a congregation of inquisitors; and in 1715, they were converted into a law. To enforce this apostolic constitution, Clement XI. sent the patriarch Mezzabarba as his legate to China; he arrived in 1720; but finding that Kanghe persisted in his determination never to grant to the papal court any kind of jurisdiction over his subjects, the legate thought proper, in accordance with his power, and for the sake of saving religion from the disgrace of being banished, to concede "eight permissions;" which however, as they did very little to reconcile the contending parties, were afterwards abrogated and condemned.

One other scene belongs to this period, and is closely connected with the preceding; we quote it entire:—

"Gregory XIII. entrusted the spiritual government of all China to the bishop of Macao, and the missionary care to jesuits and natives of Portugal. That kingdom, whose population was always small, could not supply an extending mission in Asia with indispensable laborers; popes therefore permitted, by degrees, Franciscans, Dominicans, Augustines, secular priests of the seminary of foreign missions at Paris, and those of the Propaganda Fide, to exert their devotional zeal in various parts of China. Any institution, either of them had organized, was considered property by birth-right, to be governed with the consent of the prelate by members of its own body. These concessions the King of Portugal deemed

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derogatory to his royal claim; for were it necessary, he argued, to subduct from the bishop of Macao any part of the spiritual obedience of China, the sovereign of Portugal alone had the right to divide it, and to nominate ecclesiastics proper for the discharge of episcopal duties in any part of that vast empire. Upon this plea, Alexander VIII. consented that Peter II., king of Portugal, should appoint three bishops, and fix the limits of their respective jurisdiction. The three dioceses which Peter proposed, comprehended not only China, but also Tungking and Cochinchina,—a pretension so unreasonable that the Vatican refused to sanction it. The king's claim, Innocent XII. annulled (1696) by the bull "*E sublime*," assigning by his sole and supreme authority to the bishopric of Peking, the provinces Pih-chih-le, Shantung, and the eastern Tartary; to that of Nanking, the provinces of Keängnan and Honan; and to that of Macao, the provinces Kwangtung Keängse, and the island Hainan; he reserved to himself to govern the rest of China by apostolic vicars, nominated by the congregation of the Propaganda Fide, and approved by the pope."

We have now noticed, as they are sketched in the work before us, the most important events of the mission down to 23d Jan. 1723, when by an imperial decree, 300 churches and 300,000 Christians were, it is said, deprived of their rulers and priests. A few missionaries were tolerated at Peking; a few were concealed in the provinces: many who were driven to Canton, prevailed on their converts to trace a route by which they might come back and continue their occupations; and out of thirty exiles, sixteen returned; such a defalcation created suspicion, and the remaining priests were sent to Macao with a positive injunction to leave the country by the first ship that went to sea.—The jesuits acted with more prudence, and did not abscond. This mark of obedience, and the influence of their protectors reconciled them with the court; and Yungching appointed Ignatius Kægler president of the 'tribunal of astronomy,' and gave him a title of honor.

Keënlung ascended the throne of his father in 1736. His hatred of the priests, who were still secretly laboring to extend the proscribed doctrine,

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induced him to search for them with uncommon eagerness and perseverance. A zealous governor of Fuhkeën, having discovered Christians in his province, imprisoned them, tried them, convicted them of disobedience; and the emperor not satisfied by driving the priests out of the country, to which they usually returned again, ratified the sentence by which a bishop, *Peter Martyr Sanz*, lost his life. Sanz was not the only victim in Fuhkeën. The author goes on to remark:—

"That the emperor might trace with greater certainty the odious priests and his rebellious subjects, secret orders were sent to the governors;—many missionaries were apprehended, ill used, tortured; many churches were plundered, and many families ruined. The two provinces Shanse and Shense suffered most. The loss of missionaries was easily retrieved, for new subjects flocked to China. Those who were not vassals of Portugal, or could not produce a license from the court of Lisbon to remain in Asia, were refused admittance to Macao; but found protection at the procurator's of the Propaganda Fide, *G. della Torre*, who lived in Canton. From thence he was in the habit clandestinely to forward preachers to different parts of China. A zealous satellite,—a Chinese educated at Naples in the college "*della sacra familia de Gesu Christo*," a priest named Peter Zay,—had constantly been successful in delivering unmolested at the places of their respective destination those missionaries whom the procurator had intrusted to his care and foresight. Another Chinese, from the same college, whose name was *Philip Lieu*, engaged to bring, at less expense, four Europeans to Segan foo, the capital of Shense; they had reached Seängyang foo, in the northern parts of Hoo-kwang, and were invited to alight at the house of a new Christian, to whom the conductor was addressed. The missionaries rejected the offer, but were soon after assailed by a gang of mandarin runners, headed by the perfidious Christian, and stripped of everything valuable which they possessed. In the expectation that their crime might be hid and pass unnoticed, the gang declared at the office of a military commander, that four Europeans were proceeding to Shense with an intention to tender their services to the Mohammedans, who were in arms against government. In consequence of this calumny, the missionaries were imprisoned (1784), examined and sent to Peking, in company with those who had undertaken to carry them to the place of their destination."

Peter Zay fled to Goa; of his associates, some, "when siezed, lost their fortitude at the sight of the

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instruments of torture, and exchanged the crown of a martyr for an ignominious, miserable life; others, allured by the hope of pardon, apostatized unhesitatingly, and reverted to the worship of their ancestors; the most sly made no difficulty of letting their judges into the secret of the missionary system." These proceedings led on to a minute investigation, and "many missionaries in disguise were found in almost all the provinces;" they were imprisoned; and their coadjutors, and Chinese priests, fled and hid themselves in dens and caverns. "To mitigate the severity of the persecution and of the prison, and likewise the degree of punishment that awaited the culprits, the prelates residing at Peking, spared neither supplications, intreaties, nor bribes. However, their solicitations effected no relief. Every effort to save their friends had proved inefficient; when all at once the most unexpected decree of 9th Nov., 1785, filled all Christian hearts with consolation and gladness. Fully convinced by inquiries and proofs, that the missionaries had no other object than to teach religion, Keënlung released twelve Europeans which were in jail, and granted them either to remain in their respective churches in Peking, or to proceed accompanied by a mandarin to Canton, that they might return to Europe. Nine of them accepted the last proposal; three joined their friends at Peking."—This narrative, our author remarks, was borrowed from a manuscript notice, which the Rev. J. B. Marchini, procurator of the Propaganda, communicated to his superiors at Rome.

During the present century, the mission has been in a low and declining state; yet on two or three occasions at least, it has drawn forth the severe animadversion of government—once in 1805; again in 1811; and a third time,* according to bishop

* See preceding page 377; also Milne's Retrospect page 128. On the 2d September 1814, says Dr. Milne, there was issued a very violent edict, in which harsher language was employed than had ever before been used.

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Fontana, in 1815. Our author is unable to determine precisely the number now belonging to the Roman Catholic missions in China. But he says, we shall approach the truth by borrowing some statistics from the Rev. J. B. Marchini's map of the missions which was presented in 1810 to the then governing bishop of Macao.

Bishoprics.	*Composed of the provinces.*	*Europeans.*	*Native priests.*	*Chinese christ'ns.*
Macao,	Kwangtung, Kwangse and Hainan.	1 bishop	5	7,000
Peking,	Pih-chihle, Shantung, and Eastern Tartary.	1 bishop 11 missionaries	18	40,000
Nanking,	Keängnan and Honan.	1 bishop	6	33,000
Vicarages.				
Fuhkeën,	Fuhkeën, Chekeäng, Keängse and Formosa.	1 bish. 1 coadju. 4 missionaries	8	30,000
Szechuen,	Szechuen, Kweichow, and Yunnan.	1 bish. 1 coadju. 2 missionaries	25	70,000
Shanse,	Shanse, Shense, Kansuh, Hookwang, and Western Tartary.	1 bishop and 6 missionaries.	18	35,000
				215,000

5. *Papal legates to China.*—This article is premised by a brief account of what is meant by the king of Portugal's patronage. By their patronge the sovereigns of Portugal claimed the right, not only to establish churches and to govern those which already existed within the limits of their dominions, but also to assign pastors to such churches as might be erected in any part of the heathen lands of Asia, which were independent of Portugal: further, by bulls of Gregory XIII. and Clement VIII., no ecclesiastic could proceed to Asia without the permission of the court of Lisbon. But subsequently,—when the Dutch, English, and others, had formed settlements in India,—Urban VIII. revoked the former bulls, and allowed missionaries to proceed to Asia by any way they

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pleased. In 1688, the court of Lisbon, jealous of its royal prerogative, decreed that every missionary going to Asia, should take the oath of "universal patronage;" the counsellors of the Vatican opposed the decree, by commanding that no superior of the regular clergy should suffer any of his subjects to take the oath.

Alexander Valignano and Miguel Ruggiero, who were among the first catholics that came to this country, exerted all their influence to induce the pope to send a legate to China; but neither their arguments, nor the dispute between the court of Portugal and his holiness, could induce the latter to set on foot such a mission. For nearly a century, almost the whole of the navigation to Asia was under the control of the Portuguese, and during the whole of that period all direct intercourse between Rome and Peking was deferred.

We have already seen Tournon and Mezzabarba at Peking, and have noticed the occasion of their going thither. The conduct of Tournon drew down upon him the severe displeasure of the emperor, and the legate was commanded to leave the capital in a few days; he arrived at Macao, 30th June 1707, where he had to encounter disobedience, humiliation and confinement; for disregarding the authorities of Macao, and the rights of "the royal patronage," Tournon was deprived of his liberty, shut up in a private house (not in the episcopal palace as Mosheim states), and watched by rigorous, inexorable guards. Disgusted with incessant vexations, Tournon resolved to handle the weapons of the Vatican; he hurled against his principal enemies ecclesiastical censures; but they were treated with so little respect, that the bishop of Macao ventured to stick up at the very door of the legate's residence a *monitory*, in which he was exhorted under pain of excommunication to revoke within three days his censures, and to exhibit to the diocesan, evidences of his legateship.

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"The dignity of a cardinal, to which Clement XI. had raised Tournon, could not eradicate the recollection of painful and undeserved insults which impious men (he thought) had levelled against his sacred person; and though his eminence bore with singular resignation such humiliation, sorrow hastened, no doubt, the dissolution of his bodily frame,—for he expired, not as Mosheim relates on the 8th of June, 1711, but at one o'clock P. M. on the 8th of July, 1710." Thus terminated the career of *Charles Thomas Maillard de Tournon.*

The other legate, *Charles Ambrose Mezzabarba,* came to China with the approbation of the court of Lisbon, and was well received by that of Peking. He "was instructed to express the pope's sincere gratitude to Kanghe for his magnanimous kindness towards the missionaries, to beg leave to remain in China at the head, or as superior of the whole mission, and to obtain from Kanghe his consent, that the Christians in China might submit to the decision of his holiness concerning the rites....Mezzabarba at his reception congratulated Kanghe upon the brilliant and glorious victories which his armies had achieved in Tibet,—a speech that could hardly fail to conciliate the goodwill of the victor. Kanghe distinguished the legate by peculiar affability, but altered his tone whenever the ceremonies condemned at Rome, came under consideration." The legate soon perceiving that the emperor would not surrender any part of his inherent authority, solicited and obtained permission to return to Europe. On his arrival at Macao, he was furnished, by the emperor's command, with a variety of presents for the pope. The presents, and the ship in which they were embarked, were burnt in the harbor of Rio de Janeiro; the pontiff however took opportunity, by dispatching two friars with a letter and presents, to acknowledge the imperial favor, and to solicit again protection for the Europeans and the natives who professed

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Christianity in China. The emperor returned a courteous answer, but declared at the same time that he could not permit the missionaries to live in the provinces.

In closing the book before us, we can repeat the commendatory remarks with which we commenced this review. It exhibits the mission in other and darker colors than those which have usually been given by the jesuits; but as the intercourse of foreigners with China, may long feel the influence of that mission, it is exceedingly desirable to know fully its character. If the whole or a part of those expensive and painful efforts to plant the Gospel here were undertaken with the design of gaining worldly aggrandizement, rather than of blessing the Chinese by the reign of the Prince of peace; or if a series of sinister actions characterized the conduct of the professed followers of Jesus, surely it should be known—that the evils entailed may be more speedily removed, and their recurrence prevented. Our author has enjoyed good opportunities to learn the true facts of the case; still we do not vouch for the correctness of all the statements, nor wish to be held responsible for all the sentiments, exhibited in the extracts. We would not speak irreverently of Christianity under any form, nor even seem to call those pagan ceremonies innocent which God abhors. We join heartily with our author when he recognizes the rule '*of doing to others what we wish should be done to us*,' and anticipates the reign of "divine benevolence and brotherly affection:" and moreover, since it is right to obey God rather than man, we hold that there is no human authority, no ancient custom, no imperial edict, that can abrogate the Redeemer's command, to *go into all the world, and preach his gospel to every creature.*

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Early introduction of Christianity into China.

That Christianity wa partially made known in China at a very early period, seems now to admit of little doubt. But the *date* of any attempts to plant the gospel here, earlier than the entrance of the jesuits in the 16th century, is not very well established. Indeed it is deemed uncertain whether any efforts at all reached so far as this country, during the apostolic age: but it is to this point first we offer such testimonies as can be had, and chiefly from Yeates' Indian Church History.

The first circumstances which attended the kingdom of God coming with power, on the day of pentecost, were admirably calculated to give celebrity to the gospel; and not only so, but to give it rapid and extensive promulgation. Of those persons who heard the apostles speak in their own language the wonderful works of God, there were "Parthians and Medes, and Elamites, and the dwellers in Mesopotamia—and devout men out of every nation under heaven." These on returning to their own country, could not fail to spread abroad the wonderful facts and the glad tidings of salvation: so that in Persia and its confines, beyond the Euphrates and Chaldea, some knowledge of the gospel must have been immediately carried. These facts are to the point of our first inquiry; for we wish to move on with the progress of Christianity eastward, to see whether it is *possible* that it should have gone to the extremity of Asia in that age.

The Syrian and Chaldæan writers, according to Assemannus, relate that "Thaddeus one of the seventy disciples, went into Mesopotamia, and that he was sent thither by Thomas the apostle, soon after our Lord's ascension: also that the same Thaddeus had with him two disciples to assist in the promulgation of the gospel, whose names were Marus and Agheus, both of the seventy." Barhebræus writes, that "Marus survived the martyrdom of his fellow laborers, but was obliged to remove eastward. He preached in Assyria and in all the land of Shinar. He taught in three hundred and sixty churches, which were built during his time in the east; and having fulfilled his preaching for 33 years, he departed to the Lord, in a city named Badaraja, and was buried in a church which he had built." These extracts are sufficient for our present purpose—to show that at an *early* period of the *apostolic* age, churches were not only planted in the chief cities of these several countries, but so founded and governed by the labors and wisdom of these apostolic men, that they soon became the emporia of the gospel to the remotest regions of the east.

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The eastern or Chaldean Christians 'throughout all Asia from Antioch to the walls of China, celebrate Thomas as their chief and great apostle. He was the first preacher of Christianity among the Hindoos, and founded the churches of Malabar, where to this day, the ancient monaments, writings, and traditions, afford the most indubitable proofs of his apostolic labors among them. More than two hundred thousand Syrian Christians on the coast of Malabar and Coromandel, hold with one uniform tradition, that Thomas the apostle was the founder of their churches.' It appears from the learned Assemannus, and other subsequent writers, that Thomas, having passed through the country from Malabar to Coromandel, and made great conversions to the faith in those parts, proceeded over to some coast on the east called China, which *may have been* that country now called Cochinchina. Indeed when we reflect on the vast extent of China, and on the rapidity with which Christianity made its way eastward through Persia, India, and Tartary, it is scarcely possible to deny its entrance into this vast dominion also. The only rational objection is the distance of place; but are not the eastern parts of India also distant? Yet we are certain from history that Christianity had in the apostolic times reached those countries. That it should have been carried into China in the same age, is not impossible therefore; but considering the spirit of its propagators, it is very *improbable* that they would rest in India without attempting to penetrate its eastern and populous vicinity; or having attempted and been totally repulsed and excluded, that no memorial of it should have been left.

The Syrian chronicles relate, that Thomas having gone through Mesopotamia, Chaldea, Persia and Parthia, went to the utmost confines of the east. Theodoret says, that the Parthians, Medes, Brachmans, the Hindoos and other bordering nations, received the gospel of Christ from Thomas. The Malaber Christians relate, that St. Thomas went from Meliapore, where he converted the king and the people to the Christian faith, to China, and preached the gospel in the city of Cambala (the city of the great khan), and there he built a church. The same is also attested by the Syrian writers. In the Chaldean ritual there is an office for the celebration of St. Thomas the apostle and martyr. 'By the blessed St. Thomas, the Chinese and Chushiths were converted to the truth. And again; the Persians, the Hindoos, the Chinese, and other regions, offer memorials of celebration to the sacred name of Thomas.'

Antonius Govea relates the apostle's return from China to the coast of Coromandel, where by reason of the innumerable conversions to the faith of Christ, he exposed himself to the hatred and envy of two brahmins, who having raised an uproar against the apostle, buried him with stones; but another brahmin perceiving him yet alive, thrust him through with a lance, and he expired. His sepulchre was hewn out of a rock

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in the mountain, afterwards called St. Thomas' mountain. According to the Indian tradition, the martyrdom of the apostle happened in the sixty-eighth year of the Christian era, and in the reign of their king Salivahan. On the 22d day of August, A. D. 380, the coffin of St. Thomas the apostle, which had been brought from India at immense expense, was deposited in the great temple of Edessa, dedicated to him. Even the day of the removal of the body of St. Thomas, is commemorated at this time with great solemnity in India.

Du Halde says, the famous "Quan-yun-chang" who lived in the beginning of the second century, certainly had a knowledge of Jesus Christ, as the writings of his hand, subsequently engraven upon stones, plainly prove. These mention the birth of the Savior in a *grotto*, his death, his resurrection, his ascension, and the impression of his holy feet; traditions which are so many riddles to the heathen. The Chinese histories give no date to the introduction of Christianity, and are silent as to the results of missionary labors. All that appears from them is, that about that time (the beginning of the 2d century,) an extraordinary person arrived in China, who taught a doctrine purely spiritual, and drew the admiration of the world upon him, by the fame of his virtues, by the sanctity of his life, and by the number of his miracles.

From this time till A. D. 636, we have no records of Christianity in China. The celebrated monument discovered in 1625, if authentic, furnishes the history of the progress of the gospel, from 636 till the date of its erection in 780. We cannot pretend to enter into any thorough defense of its authenticity, nor is it now necessary, as that was done long since. But from a general and obvious view of the case, we cannot be credulous enough to believe it either totally or chiefly a fabrication of the jesuits. That they might often have felt it desirable to prove to their hearers, the antiquity of the gospel and its former influence even over China, we can well believe. But that they could think of palming such a forgery upon them is really incredible: for the account is, that Chinese workmen found it buried under rubbish, made it known to the governor, who examined it, placed it in a pagoda near by, where it attracted so much the attention of the learned natives that they came from all quarters to see it. A native Christian after a time also came, and perceiving the meaning which others did not, wrote a copy to his distant friend, a Christian mandarin, from whom it first reached the foreigners. That the jesuits therefore could hope to deceive the *pagans* by this artifice seems impossible. There is no other strong motive to induce them to forge it, unless perhaps to account to themselves and Europeans, for the distressing similarity between many popish and Budhistic ceremonies. But a mere glance at the facts stated, will be

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sufficient to show the futility of such a supposition. For the monument has been visited by many fathers, at various times, examined leisurely, and repeatedly copied and translated. Semedo visited it three years after its discovery, and had a thousand opportunities to scrutinize it fully. It was open to all the different and warring orders of priests, who have none of them ever dreamed of disclosing the forgery to the injury of the other. As to the correctness of the translations, there are evident discrepancies, but such as rather strengthen the belief in the identity of the originals. It was discovered at Sengan foo, the capital of the province of Shense, situated on the south side of the Yellow river, lat. 34° 15′ 36″ N., and long. 106° 25′ east from Paris. A Christian church was soon after founded there in consequence and in commemoration of the discovery.

The monument itself is a marble table near ten feet long and five broad. On one side is a Chinese inscription of twenty-eight lines, and sixty-two words in each line, making about 1736 characters. Over it is the title in nine Chinese words, translated thus: *this stone was erected to the honor and eternal memory of the law of light and truth brought from Ta-çin (Syria)*. On the margin and at the bottom of this inscription, are writings in the Syriac language. The body of the inscription is divided into twenty-one verses, the first few containing a summary of the Christian faith; the rest form a sort of chronicle of the mission from its arrival in 636 till the erection of the stone in 780. According to this record, the mission entered China A. D. 636, in the reign of the emperor Taetsung, was favorably received, and before the end of the century, Christianity was promulgated and churches built in the ten provinces which then composed the empire. A persecution against the Christians arose in 699, and a fiercer one in 713. During this time, a great many churches were destroyed, and doubtless many of the teachers suffered martyrdom: hence we find that a second mission arrived in China soon after, the names of whose leaders are enumerated. Then follows the state of Christianity during the reign of three or four emperors who favored it, one of whom "honored the commemoration of Christ's nativity with profound respect." It closes with the date of the erection of the monument, and the name of the writer of the inscription. The Syrian inscription contains the names and offices of the leaders of the missions arranged in seven classes, from the bishop downward, to the number of ninety-two. This is the only known record of the progress of the mission for 140 years after its introduction; but if the country were open to investigation, we may suppose that other records of similar character would reward the researches of missionaries or historians.

For an account of the progress of the gospel subsequent to this, and previous to the arrival of the Romish mission.

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aries, we are indebted chiefly to the valuable notes of Murdock's new translation of Mosheim.

Timotheus the patriarch of the Nestorians, who lived till 820, appointed David metropolitan of China; and this sect seems to have become numerous in Tartary and in the adjacent regions. In the time of Genghis khan and his successors, though the Christians resident in those countries were much distressed, yet it appears from unquestionable testimony, that numerous bodies of Nestorians were still scattered over all the northern parts of Asia and China. In 1202, Ghenghis khan conquered Un khan, the fourth and last of the Christian kings in central Asia, who bore also the name of Prester John. He married the daughter of Prester John, and several of his descendants had Christian wives. Till near the close of this century, most of the Mongol princes, though tolerant to all religions, rather favored the Christian. This afforded a fine opportunity for the Nestorians to propagate their religion all over the east, and particularly in China.

The Roman pontiffs also sent not only embassadors to the emperors, but missionaries also, chiefly Franciscan and Dominican monks, quite to Peking and China. There they gathered some churches, and at length established an archbishop with several suffragans. In 1307, Clement V. constituted John de Monte Corvino, archbishop of Cambala, that is, Peking. He translated the books of the New Testament, and the psalms of David, into the language of the Tartars. Benedict XII., in 1338 sent new nuncios into China and Tartary; and so long as the Tartar empire in China continued, the Latins and Nestorians had liberty to profess and propagate their religion. Much greater success would doubtless have attended these efforts in China and elsewhere, had the Christians been united; but the Catholics and Nestorians strove to undermine each other, and were each in turn protected at the expense of the other. But near the close of this century, (the thirteenth) the Mohammedan religion gained the ascendency, especially in the west, and the khans in some instances allowed the Christians to be persecuted.

In the fourteenth century, the Turks and Tartars wholly extirpated the Christian religion in many cities and provinces, and caused the religion of Mohammed to be taught in its stead. The nation of the Tartars, where such numbers had professed or tolerated Christianity, universally submitted to the Koran. The mere nod of the terrific Tamerlane was sufficient to cause multitudes to abandon Christianity. But he also employed violence and the sword; and being persuaded that those who should compel many Christians to embrace the religion of the Koran, might expect high rewards from God, he inflicted innumerable evils on those who adhered to their profession; cruelly butchering some, and dooming others to perpetual slavery. Thus, and by preventing the arrival of new

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teachers, the Christian religion was overthrown in Tartary and China. No mention of Latin Christians is made subsequent to 1370. But some traces of the Nestorians residing in China, can be found as late as the 16th century, yet this little handful of concealed Christians must soon have become extinct.

MISCELLANIES.

THE RELIGION OF MY FATHER.—"The emperor Napoleon gave directions to the priest Vignali as to the manner in which he wished his body to be laid out in a *chambre ardente*, (a state room lighted with torches.) 'I am neither an atheist,' said Napoleon, 'nor a rationalist; I believe in God, and am of the religion of my fathers. I was born a Catholic, and will fullfil all the duties of that church, and receive the assistance which she administers.' (*Life of Napoleon.*)

"There are several important topics suggested by this declaration, but permit me, Mr. Editor, to inquire of you concerning one only. How comes it to pass that it is so generally considered meritorious, to *be of the religion of one's father?* Inasmuch as all men know, that fathers may err on this important subject as well as sons; and if the principle were universally acted on, every form of idolatry and superstition would be immortalized. The principle is of course condemned in the Holy Scriptures; for if it were a correct one, the revelation of the Almighty himself, could not be received where polytheism had previously prevailed. The command of the Almighty sometimes is, "walk ye not in the statutes of your fathers—neither defile yourselves with their idols." (Ezek. xx, 18.) It was long ago foretold as the consummation of God's will, that the gentiles should come from the ends of the earth, and say, "surely our fathers have inherited lies, vanity, and things wherein there is no profit." (Jer. xvi, 19.) And St. Peter declares that true Christians are "redeemed from their vain conversations received by tradition from their fathers." (1 Pet. i, 15.) I know that men should honor their father and their mother, but they should honor their God and Saviour more. Neither reason nor revelation require a blind conformity to the religion of one's native country, or one's parents; and I cannot even surmise how it is considered a virtue. Your's, *Omicron.*"

The inquiry and remarks of Omicron present a most interesting subject of thought to us who live in China, especially when

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it is remembered how many millions of our race inherit their creed in the way which he exhibits. A few reasons which go to account for the prevalence of this fact, have occurred to our minds. Most of them will apply in some degree to the distinguished example which he quotes; but other causes also seem to have had an influence with Buonaparte. He had a powerful mind in its application to all his accustomed objects of thought. He knew how to collect and arrange facts in the most perspicuous order, and then the strength and clearness of his mind enabled him almost intuitively to look right through them to the correct conclusion. Few probably equalled him in the rapidity and extent and general correctness of his decisions, on all ordinary practical occasions. Yet with all this, we can easily conceive that the same mind when applied to the facts and the proofs of spiritual religion, and of a future state, might be at a loss, hesitate, and be unable to form any satisfactory conclusions. And this by no means because the nature of the subject is such as forbids knowledge the most satisfactory and consoling, but simply because the powers of the mind by long and exclusive devotion to sensible objects, have never acquired but have rather lost the capacity of deciding confidently on spiritual subjects. He has now, we suppose, for the first time seriously to apply his mind to these subjects, and its operations are awkward, and occasion him just distrust of the correctness of the conclusions to which they may lead him.

His self distrust would be such as a merchant would feel when called the first time, to administer medicines to a sick man: or a physician, in conning a lawyer's brief; or perhaps better yet, such as a man who has devoted his life to mathematics and the exact sciences, would feel in a jury-box when called to decide on the guilt of a prisoner, from uncertain and contrary evidence, none of which is mathematical. Yet his less learned fellow-juryman by his side, finds no difficulty in coming to a clear and correct judgment in the same case. And *he* is naturally qualified to form a conclusion equally correct, or perhaps more so, but his habits have been such, that he cannot form any opinion in such a case, which he himself dare trust. So in the case of Buonaparte, and of many others; when their long and tenacious hold of worldly things, is forcibly loosened by losses or by the approach of death, and they turn an eye to the unknown future, they are too unused to the subject, and have not time to form an opinion of their own. Half awakened to the fact that some preparation is needed for the unknown but inevitable future, they look for the way in which their *fathers* went; and as the easiest way to calm their natural fears, give themselves up to a trodden indeed, but to them an unexplored way. Thus they vainly attempt to throw off from their own mind, the responsibility which the Maker imposed upon them, of ascertaining

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and going in the *right way*—imposed by the very gift of conscience and of reason.—But in regard to the great multitudes of common men who believe as their fathers did, other reasons also seem to be operative to this result.

There is a weakness, incident more or less to all minds, but particularly frequent in such as are little accustomed to independent thought,—the weakness of *feeling security from numbers*. To be quite alone in any dangerous situation, aggravates the apprehensions which might naturally be indulged; so it is whether any assistance can be expected from that society or not. Though every man professes to believe, so far as he has any belief, that he must answer for himself alone to his Maker, yet the consciousness of untold guilt pressing upon his mind as he approaches the eternal world, operates to make this inevitable loneliness more insupportable. And this natural weakness of character, makes the *momentary* relief of hiding his individuality among a multitude of similar cases, a frequent resort. For it is easier to believe that a vast number of culprits together will receive a better lot from the judge, than could be expected by a solitary and guilty *one*; and at the worst, any lot will be more tolerable, shared with many, than the same endured alone. Many thus, without any proof whatever that the way is right, plunge into it because it is "broad, and many there be which go in thereat."

It is also much easier to pass along down unquestioned and unquestioning in the way the fathers trod, than to seek out and explore an untried way where no footsteps mark the path. To do *this*, is assuming more responsibility to one's self, than is to be expected from any *common* interest which is felt respecting the end of the "customary way." He who does this, must renounce that indolent and indifferent habit of regarding his future well-being, which is not only so consonant with, but so necessary to a life of worldly enjoyment. But to have the responsibility of adopting a correct creed, thrown off from one's self upon his fathers, is to be quite rid of employing his own best powers and time upon it, and with an easy conscience to take the prescribed form, and thus pass smoothly down———where the fathers are. To adopt a set of reputable and established opinions, therefore, is far more agreeable to the general indifference or slight concern of men respecting religion, than to be at the pains of employing that reason which God gave for this very purpose.—If well balanced reason decides, that our father's belief is the true one, of course, such a case is not the one here reprehended.

But perhaps a more powerful cause still, is found in the sort of veneration which is attached to the *old* way. The parental authority and character communicate much of that veneration. The traditions which were handed down from past ages, and which are inculcated by parental precept and example, often take such a hold on the mind as never to be wholly lost. Around

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them are clustered the first recollections of our moral, if not of our natural life. If good and true, the memory of such parental instructions embalms and hallows the truths, which a pious parent instilled into the mind of an affectionate child. Nothing except the very *evidence* itself of the divinity of our religion, sheds at this moment such joy and sacredness over the doctrines which we embrace, as the full persuasion, that as they made our father's life happy and death triumphant, so they have prepared an abundant entrance for him into the everlasting kingdom of our Lord, where all who follow our Master will meet. So on the other hand, if the traditions and superstitions handed down from an ancestry be false and even pernicious, as they may be, yet we can easily conceive, that associated as they are, with the first moral impressions of the mind, and accredited by the assent of parents, they may, without even a shadow of evidence to support them, command no ordinary influence over an unreflecting man. And to honor parents, opinions may be retained for which no reason can be given, as is found to be the fact at present in China. In such a case, it will often be esteemed rather a matter of merit to receive the old belief, than to question its correctness, or to reject it when evidently erroneous. Such at least will often be the result, when the great inquiry is not, what is the *right way?* but what is far more general in this careless world, what is the *custom?* Not feeling bound to know the Giver of every good gift, and to learn the worship acceptable to him, they never use that divine gift which He has bestowed on all men, and by which he requires them to forsake the wrong, and to follow in the right way. Right or wrong they go on, without knowing whither they go, and making even that culpable ignorance a merit, by drawing over their eyes the *vail of filial respect*, so as to hide the blessed God from themselves.

Another idea which often adds to the veneration which ancient opinions command, is their age. Those doctrines which have satisfied the father, should satisfy the son; and it requires no small share of fortitude to throw off the hollow forms of a senseless, cold hearted worship, and seek a more rational and satisfactory intercourse with God. He must either be unusually restless, or as we would rather hope, uncommonly earnest to secure his welfare in a future would, who will dare to stand up against the current of old superstitions, to throw such disrespect on the wisdom of his ancestors as to declare them in the wrong, and to bear the name of apostate. The very antiquity of any prevalent delusion throws something of respect and awe around it, but is itself no evidence of its truth. Every sober and reflecting mind must know, that the intelligent creature who lives, and breathes and walks, amidst *nothing but his heavenly Father's works*, can never justly complain for want of means to know, and reasons to love the only

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true God; and he who renders divine homage to something which he has not good reason to believe the Giver of every good gift, is very presumptuous and unauthorized. Could we only see men willing to examine earnestly and honestly the revealed religion of Jesus Christ, we should be sure of the immediate and universal adoption of Christianity. We claim no more for it than a thorough and honest examination—we need no more, we wish no more.

THE PORTS OF CHINA.—How long the present system of excluding foreigners from the northern ports of China, and from the interior of the country will continue, and what are to be the results of the recent voyages along the coast, are questions which will frequently recur to those who are interested in the affairs of 'the celestial empire.' Without attempting to give an answer to either of these inquiries, we will advert to a *few* facts which will serve to exhibit the policy of the Chinese government since Europeans first visited the coast of this country in 1516.

For more than a century past, almost the whole of the European trade has been restricted to Canton and Macao. But it was not always so. At different times during the reign of the Ming dynasty, the ports of Ningpo and Chusan in Chekeäng, and the port of Amoy in Fuhkeën, were opened to Europeans, and became large marts for their commerce. Kanghe, in the twenty-third year of his reign, opened all the ports of his empire, and allowed a *free trade* to his own subjects and to all foreign nations. This regulation continued in force for about thirty years. But at length it was argued against this regulation, that foreigners and adventurous Chinese who were living abroad would impoverish the country by exporting large quantities of rice! For this, or some other reasons equally cogent, foreign trade was restricted; the emigration of natives and the ingress of foreigners were prohibited; and, if we mistake not, the building of vessels on the European model was likewise interdicted.

In the 5th year of Yungching, a change occurred; the population of Fuhkeën had become so dense that supplies from abroad were greatly needed; the people of the province therefore were allowed "to trade to the nations of the south bordering on the China sea;" the same privilege was extended to the province of Canton, "which is a narrow territory with a numerous population!" Regulations of a similar kind were made for Shantung, and other provinces on the sea-coast. It appears, moreover, that in some instances 'honorary buttons and military titles' have been conferred on the owners of junks for bringing cargoes of rice from Siam.—[See "Abstract of the general laws of China:" which is appended to the Report of the Anglochinese College for the year 1829.]

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FREE TRADE.—In connection with the preceding statements, it will be in place to notice here a decree of his present Majesty, who has recently declared,—'that the trade of the Booriats on the frontiers of Cashgar shall be free from all imposts whatsoever.' They are allowed to bring their horses, sheep, &c., &c., for sale, without paying any duty or tax to the Chinese government.

CHRISTIAN BOOKS IN CHINA.—In further confirmation of the importance of the press in China, we insert the following letter from a gentleman,* who, going on a trading voyage, kindly offered to take a box of Christian books. It contained, we believe, copies of the New Testament, prayer books, and tracts.

"To———; Dear Sir, I beg the favor you will inform ———, that I distributed the box of books in the Chinese character given to me by you, all along the great province of Fuhkeën, beginning at Houtusan, and ending at Fuchow foo, including Amoy and seven Chefoo. These books were everywhere received with thanks, and in many place sought after with avidity. My rule of distribution was, never to give to any individual who did not first prove to me that he could read and write. It may be worthy of ———'s attention in future, that where a complete set can be given, the favor seems much greater. I remain, &c."

We should be very glad to see a Book Society for China —a society for the promotion of useful secular knowledge, as well as a society for the promotion of Christian knowledge. We believe they would not hinder but aid each other. The greatest difficulty consists in getting a competent supply of good writers and translators. Bible and Tract Societies do not, so far as we know, afford any support to those who translate and write for them; and Missionary Societies generally prefer preaching to writing; or if they encourage their missionaries to write, they wish it to be on subjects strictly religious. With this we do not find fault; but only state the fact, to show that there is still room for a *Chinese Book Society*, of a more general character than anything that yet exists. To supply the youths of China and the surrounding nations with books which are both interesting and useful is a mighty object. We sincerely desire that it may soon be attained.

Christians by birth, and Christians by conversion.—Wherever modern missionaries have gone, there has usually been an hostility between these two classes; it has existed in India, and it exists in the South Seas. As long as the natives were pagans, there seemed a sort of good fellowship; but as soon as they professed Christianity, that ceased. And missionaries are

* This gentleman was not a missionary.

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accused of sowing the seeds of strife. The Christians-born say that they have made the natives worse. But the other statement is, that the natives can now better appreciate their rights as men, and the real character of their foreign visitors. They are no longer such easy dupes to their cupidity and irregular passions. Hence arises the contrariety. To defend their own cause, the Christians-born say, the new made Christians are hypocrites; that they yield to temptation and bribery from the foreign Christians.

That all the heathen converts are really what they profess, we do not suppose; and besides, there are now even in the South Seas those who, like their foreign visitors, are merely Christians-born, and have no more of Christianity than the name. And no doubt, knowledge is power; power for evil, as well as for good. Hence the station and influence and learning of many nominal Christians, are all employed against the very precepts and principles of that holy religion by which they are called. But are all Christians-born therefore hypocrites? Are all the ministers of religion a bad set? Where is the Christian conduct of those foreigners who tempt the natives to vice?

In connection with this subject, we cannot but exhort the missionaries at the islands, to be careful to practice that "godly discipline" which was in the primitive church, and 'disown' those who walk not according to the principles and precepts of the gospel. We believe they have no idea of forming what is called a "national church,"—a church that claims as its own all persons born in the land,—a practice of religious men, which though ancient, is in our opinion destructive to the peculiar character and purity of the church of Christ; which should be a society of faithful disciples, from which, of course the faithless and unfaithful should be excluded. The union of the church to the world has done immense injury to both.

Chinese School at Naples.—The Biblical Repository for April 1832, published at New-York, contains an account of 'theological education in Italy,' which was written by Prof. Tholuck of Halle. Among other institutions the writer describes the "Propaganda Fide," which was founded in 1622, and consists of several distinct departments; one of which was intended expressly for youths from China and Japan. "But as it was found that the converts from these countries could not bear the climate of Rome, the establishment for them was transferred to Naples." It is thus described;—

"This missionary school was first established by a priest, Matteo de Baroni Ripa, in 1692, under the title; "*Congregazione collegio e seminario della sacra famiglia di Gesu Christo*;" and was afterwards enlarged by various benefactors, especially by Charles III. and pope Benedict XIV. This congregation is composed of Neapolitan clergy, who, besides the

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usual exercises of a cloister, devote themselves to the education of young Chinese, East Indians, and other orientals, and *especially* also Greeks, in order to train them up as missionaries to those countries respectively. The *procurator* of the 'Propaganda Fide' in Macao, who is at the head of the Romish missionary establishment there, first receives the young Chinese from the missionaries who reside in the different provinces of the 'celestial empire,' in order to make trial of their capacities and of their call to a missionary life. For this purpose they spend two or three months in a convent at Macao. They must too be descendants of Chinese catholic Christians, and must have received permission from their parents or guardians to go to Europe.

"If now these young persons are found qualified, the procurator sends them, at the cost of the Neapolitan congregation, to Naples. Here the young Chinese first of all learn Latin.* from an older Chinese; and at the same time, Italian. After this, they begin, in the first year, their course of studies with rhetoric and philosophy, under a clerical instructor of the congregation; in the following years they pursue theological studies. Then follows an examination, either in the Propaganda at Rome, or by the archbishop of Naples. Their vows are six,—chastity, poverty, obedience, the priesthood, constant activity in the service of the Propaganda, and perseverance in the missionary life until death. In China, every missionary receives from the Propaganda a yearly support of eighty ducats; the ducat being equal to about eighty cents. The mission house in Naples is distinguished for neatness and an appearance of comfort; there are in it at present (1831), nine Chinese and four Greeks. Among the three or four instructors, are some men of very pleasing manners; but they seem not to be penetrated with ardent zeal, either for the cause of science or for the spread of the gospel."

Literary Examinations.—One of the themes from the *Four Books*, proposed in the Nanhae district for the present examinations is, "*Fanche asked in what benevolence consisted? Confucius replied, to love men. He next asked, what constituted knowledge? The Sage replied, to know men.*" (See Collie's Confucius, page 56, section 21.)

It is added, that Fanche did not comprehend this; and Confucius added, elevate the upright and dismiss the depraved; thus you will make the depraved upright. Fanche departed,

* Walking along one of the streets in the suburbs of Canton, a few days ago, we were accosted by a young Chinese *latinist*. He said that he had studied eight years at the College of St. Joseph in Macao; his knowledge of the Latin tongue, however, seemed to be very limited, and his pronunciation was entirely Chinese. He was ignorant of the mandarin, but spoke the Canton dialect well, and said that his family lived in the suburbs of the city.

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and waited on Tszeheä to whom he said;—I had just now an interview with Confucius, and when I asked him what knowledge consisted in, he replied, 'elevate the upright, and dismiss the depraved, thus you will make the depraved upright.' What does he mean? Tszeheä replied,—'rich are his words! When Shun was emperor, he selected and elevated Kaouyaou from among the multitude, and the vicious retired to a distance: when Tang was emperor, he selected and elevated E-yin from the multitude, and the vicious removed afar.'

This passage is much extolled by the Chinese scholiasts; who laud equally the sage and the scholar. Confucius gave a short and rather ambiguous answer in order to draw forth more inquiry; and Fanche had sense enough to go to a fellow student and request his opinion. They suspect he was at a loss to see how knowledge and benevolence could unite; for the more you know of men very often, the less reason you will have to like them. But they consider that Confucius has completely solved the difficulty. Use, said he, your knowledge of human nature, ye rulers, to discriminate the upright from the depraved, and give office only to the good. Here is knowledge in operation. Thus the depraved will disappear, as if they removed to a distance, for they will be reformed; thus, one of the greatest acts of benevolence, the reformation of the vicious, will be effected; knowledge and benevolence be reconciled! Herein do the "riches," the fullness and comprehensiveness of the sage's words appear!

A PROCLAMATION BY CHOO, THE LIEUT.-GOVERNOR OF CANTON.

The officer whom we thus designate, is second in authority in the province, and is by right, a member of the governor's council. In Chinese he is called seunfoo; also fooyuen, and footae. The word *seun* means to patrol; to cruise about. The revenue cutters, and police cruizers are designated by this word joined to *chuen*, a 'ship' or 'boat;' and the European men of war are usually designated by the same phrase. *Foo* means to lay the hand on and soothe; to keep still and quiet. —It is in this capacity that the magnate Choo issues the following admonitory commands. We consider the proclamation as rather a curious document, containing much that is good, but on the whole very defective in principle, and in moral sanctions.—The original document, which is designed to be pasted up against the wall, is four feet long and five feet broad. Every character or word is about an inch square.

We admire the principle that governments should educate, as well as punish. To promote moral and religious education is no doubt a primary duty of governments. Some of the Useful Knowledge societies appear to us to err, by giving such *undue*

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prominence to intellectual, as almost to neglect moral education. We much approve too of the *soother's* closing thought, that governmental love to the people is not at all so productive of good as the people's loving themselves—which is a counterpart of the adage, 'that self-government is the best form of government.'

The *Shin-sze* (Morrison's Dict. 紳士), rendered inthe translation, 'the learned gentry,' are people who have obtained some literary degree, which however can be bought with money, as well as obtained by reading books, although all profess to be *tuh-shoo jin*, 'book-reading men.'—They are generally a proud, supercilious class, and not seldom very ignorant. They may be called "the infidel priesthood" of China. And never were there any priests more ambitious or aspiring than they are. They claim precedence of every body. They alone can serve his majesty in all civil offices. They alone can be judges and magistrates. And as for their learning, it consists solely in a grammar-school education. The politico-puerile ethics of Confucius constitute their bible, to deviate from which in the least degree is heresy. These learned gentlemen, generally teach that men have no souls; that death is annihilation; and by a very just inference, that there are no rewards or punishments beyond the grave. This they say is the orthodox faith, to which every good Chinaman must assent. Any belief beyond this unbelief, is denominated *e-twan; seay-keaou*,—heterodox principles; depraved doctrines, &c. Such are the "shepherds" of China.

Concerning such instructors, we do not wonder that the magnate Choo should use the irreverent phrase, "divine vagabonds." The two words, which in the translation have been so rendered, are *shin*, a god, a spirit, that which is divine; and *kwăn*, a sharper, a black-legged swindler, a vagabond. These are not usually priests as we might suppose, but laymen, who have the charge of temples, or are dealers in incense-sticks, divine candles, gilt paper, idols, &c. Idolatry in China is not less expensive than the best endowed church in Christendom, and probably much more so. Those who make "silver shrines," and gods and goddesses, &c., &c., in China, must be very averse to the "new sect everywhere spoken against," which requires only the homage of the heart; and renders useless the crafts we have enumerated;—but we must let the lieut.-governor speak for himself.

"Choo, an attendant officer of the Board of War; a member of the court of universal examiners; an imperial historiographer and censor; patroling soother of Canton; a guide of military affairs; and controller of the taxes;—

"Hereby issues a proclamation for the purpose of correcting the public morals, and delivering strict admonitory orders. In the art of governments, moral instructions and the infliction of

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punishments are mutually assisting; but punishments should come after the act; the instructions should go before; and that neither should be neglected, has long been decided.

"Two years have elapsed since my arrival at my official station in Canton, and I have observed the multitudinous robberies and thefts therein. Streets and lanes are never tranquil. Daily have I led the local officers to search and seize, so that we have had no strength for anything else; but the spirit of robbery has not even till now ceased. This has arisen from my defective virtue, the smallness of my ability, and the insufficiency of majesty and mercy in my conduct; I feel ashamed of myself.

"But I consider that luxury and extravagance are the causes of hunger and cold; and from thence robberies and thefts proceed. The learned gentry are at the head of the common people; and to them the villagers look up. If they do not sincerely and faithfully issue educational commands, to cause the public morals to revert to regularity and economy, so that sons and younger brothers may gradually learn to be sincere and respectful, then where is that which has long been considered the best device for a radical reform, and a source-purifying process in a country? Availing myself of this doctrine, I shall select a few of the most important topics and proclaim them perspicuously below. That which I hope is, that all you learned gentry, and old men among the people, will from this time and afterwards make a work of stirring and brushing up your spirits, to become leaders of the people; and to assist and supply that in which I am defective. When there are native vagabonds in a district who oppose what is good, and play with acts of disobedience, I shall order the local magistrate to punish them severely; but still, scribes and police-men must not be allowed to make pretexts and to create disturbance. Oh! alas! Those who will not be concerned about the future, must one day have trouble near at hand. This, I the lieut.-governor distinctly perceive is the source of nefarious conduct. My mind is full of regret on the subject; and I will not be afraid to iterate instructions, and issue my commandments for the sake of the land. Ye learned gentry, and presbyters of the people, respectfully listen to my words. Do so not. A special proclamation.

"*First.* Exhortations and persuasions ought to be extensively diffused.

"The national family has appointed officers, from provincial governors and lieut.-governors down to district magistrates, who hold the station of guides and shepherds; and whose duty it is equally to renovate and to lead the people. Although sons and younger brothers may be deficient in respect, it is because fathers and elder brothers have not previously taught them. And how can the learned gentry in villages and hamlets, lanes and neighborhoods, shut their eyes, and view such occurrences

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as not concerning themselves? The teaching of the magistrate is interrupted by his being sometimes present and sometimes absent. The teaching of the learned gentleman is continuous by his constant presence. Here he was born; and here he grew up. He is perfectly acquainted with the public morals—what is beneficial and what is prejudicial. Moreover he knows, perfectly the roots of the mulberry which join neighbors' houses, and the altar tree whose shade is common to all. And still more, he feels every pain and pleasure that is felt by any of his clan. To fathers, he can speak of tender-heartedness; to sons, he can speak of filial duty. He can exhibit his instructions appropriately to every man, and convey them delicately in the slightest conversation. With half a word he can dissipate an intricate feud. It is easy for him to avail himself of his influence and persuade to that which is right.

"Learned gentry should read the useful books of sages and worthies; and for the national family they should be useful men. If to-day they are living in the country, instructors of morals and examples of propriety; another day they will fill official stations, following what is good and obtaining the highest recompense. Being abroad and at home makes a temporary difference, but the incumbent duty in both stations is the same. At home manifesting the principles of good government, is also being in the government.

"I, the lieut.-governor, in patroling and soothing this region, always toiling hither and thither about public affairs, cannot get time to grasp the hand, and hold conversation with the learned gentry, and be always exhorting and exciting each other; but sometimes when I obtain an interview with you I shall issue my commands, that you may enjoin those commands on other gentry, that every one may instruct his own neighborhood; and all correct their own kindred. Then one village will exhibit beautiful morals. By union, scores of villages will exhibit the same beautiful morals. Then a whole *hien* district will, in every house, become the same. Then he who carries a heavy burden will only have to call, and he will be sure to have help, like Tseängpih of old; and when fording a stream, if in danger, he will only have to cry out and some friend will come to his aid.

"He alone who has no blemish himself, can perfectly mend others. That which I hope is, that the virtuous will take the lead of the vicious. Only the good man will receive entirely the advice given him. None ought on account of talents possessed, to reject those who are not talented. In ancient times, Yen Keungping let fall the screen at Chingtoo, and all the men of Shuh were renovated. Ching Tszechin himself ploughed at the mouth of the valley, and all the people of Kwanyew followed his example. When a scholar and good man girds up his loins and walks firmly, he becomes the leader of all the country-side. No doubt when people look up at his gate they

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will desist from their contentions; when they hear his name, those who are wrong will feel ashamed. In all you learned gentry I have substantial hopes.

"*Secondly.* Plainness and economy should be greatly esteemed.

"Since I the soother of the people came to my present office, I have for two years observed and investigated the state of things among the people at Canton. I have looked at their airs, and inquired about their customs. I have secretly indulged intense sorrow, and been filled with extreme regret; and for nothing more than to see useful property thrown away for useless purposes; to see limited strength wasted on projects from which no benefit could accrue. In country places, the lasting occupations of husbandry and mulberry-culture are still attended to with a spirit approaching to simplicity; but in the city of Canton, at Fuhshan, and at all the places where markets are held and official people live, there is a strife and emulation to exceed in gaiety and extravagance.

"At every anniversary of the birth-day of a god; or when plays are performed at masses for departed shades; or thanksgivings are offered for divine energies exerted in behalf of any one; or grateful processions with prayers are carried round,—all of which are what propriety does not interdict,—but every one wants to boast of great things and to vie with others in expense; one imitates another, and in a worse degree. Some even go to the extreme of erecting lofty and variegated pavilions, and for a great distance raising flowery palaces. Fire trees and silver flowers fill the streets and stop the lanes. Men and women assemble promiscuously, greatly to the detriment of the public manners. The sums expended must be reckoned by thousands and tens of thousands. And in a few days the whole is of no more use than mire or sand, and is thrown away like a child's grass dog (a toy). Moreover, a blast may set on fire [the adjoining buildings], and cause a conflagration, which will occasion the resentment of myriads of families. It cannot be that these things emanate from the wishes of the many. They must be led into error by "divine vagabonds" (who make a pretext of serving the gods to serve themselves).

"Consider, the shopmen in a street all live by a little trade; their origin not bigger than a fly's head; their end a mere trifle; and the profits they gain are small. But in a moment it is spent in wind and flame, and thrown away for useless regrets. Heaven's ways hate self sufficiency; demons and gods abominate a *plenum*. To consider such services as prayers, must be followed by divine reprehension. But he who is careful of his useful property and his limited strength, and turns them to his own advantage, can gradually increase the means of supporting himself and family; or, if he employ

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them for the good of others, he can lend to those who are in want; such an one, men will assist and the gods protect.

"I, the lieut.-governor, am in my own person economical and simple, that I may be an example to the people. It is my sincere desire to make my nursing to consist in giving no trouble, and to teach by my own mode of living. This is what you learned gentry and common people all know and all have seen. Hereafter, when any anniversary of a god's birth occurs, there is no objection to your going to a temple to suspend lanterns and hang up ornaments; offering sacrifices with abundance and cleanliness.

"But as to the street exhibitions, you must not listen to the divine vagabonds, who make pretexts to collect money, and gather together men and women promiscuously. If such people assemble, the district constables, and street seniors must be responsible. The learned gentry are permitted to proceed summarily, and report them to the local magistrate for punishment; and to pull back again the people from the regions of sterile custom.

"As to all cases of assuming the cap (or toga), marrying wives, or burying parents, with the sacrificial rites attendant thereon, in matters of dress or drinking, whether poor or rich, all should have a tender feeling for commodities; and a tender feeling for subsequent enjoyment [i. e. avoid all waste]. The said learned gentry also should substantiate the wish of me the lieut.-governor to correct the people and instruct them in morals, should advise them to substitute plainness for extravagance, and by economy nourish wealth; so that the people of a year of plenty may so hoard that plentiful year's wealth, that the people of a year of scarcity may look up to a year of plenty's accumulations; would not this be beautiful!! Ah! Government's love to the people, is not so good as people's love to themselves! Would the people but love and compassionate their own persons and families, where would be the occasion of their waiting till other persons laid plans for them! And if reciprocally acting they thus formed the "wind" (the fashion), they might go on and become wealthy and never know discomfort.

"Using these topics, I have lucidly and intensely proclaimed them that all might hear and know, wishing that none will tread in the steps of their former iniquities, but all practice to the utmost good morals.

"Taoukwang, 13th year, 1st moon, 23d day." (March 14th, A. D. 1833.)

Note. Parts of the above document have been re-echoed by the chief magistrates of the *heën* districts throughout this province; the force of the original however receives no augment from the inferior officers—the reverse is true. This perhaps the Soother anticipated; for another proclamation, we understand, is about to be published by himself and the governor jointly.

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RELIGIOUS INTELLIGENCE.

SIAM.—The following communication from Mr. Abeel was written about four months ago, and after his second visit to Bangkok. There is much cause for devout gratitude to God, that the incipient efforts to extend a knowledge of the gospel to the inhabitants of Siam have been in any degree successful. We have watched the progress of that mission with deep solicitude; and our surprise is, that among such a people as the Siamese, there has been so little opposition. The success thus far has fully equalled our expectations. Not five years have elapsed since Messrs. Tomlin and Gutzlaff first reached Bangkok, and were allowed to *begin* their work. The desire for books has been very great, and has prevailed not only among the Siamese and the Chinese, but among those of other languages also. At times during the progress of their work, they have had equal access to the palace and to the cottage; and have had crowds of visitors, who came for medicines and for books,—"high and low," says Mr. Abeel, "priest and people, men and women, old and young, natives and foreigners, have thronged our cottage and urged their suit with an eloquence which could scarcely be resisted." Two of the young princes, and several other persons of distinction, he mentions also, were among their occasional visitors. Such was the state of the mission fifteen months ago; and such it has been described in the preceding pages of this work. But on his *second* visit, which was made during the last summer, he found the aspect of the mission in some degree changed. Referring to this change, Mr. Abeel takes occasion to remark on the *caution* which ought to be used in making reports of the progress of Christianity. He says—

In looking over the pages of the "Repository," I find much written about Siam, and at the same time the expression of a hope, that the subject may be continued by myself and others. I should be happy, if the state of the infant mission in Siam would allow me to answer, in faithful representation of fact, your most glowing expectations, and even lead to hopes which no past occurrence could justify,—I refer to the hope of a speedy and universal triumph of the gospel over all the forms and follies of their idolatry. But while we know that this event is determined, let us be cautious not to antedate it,—lest the prayers of

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Christians be restrained, and their energies paralized,—lest the taunts of the sceptic become *rational*, and the faith of "the faithful" in our mutual reports be shaken,—lest the great adversary gain an important advantage, and the last (present) state of Siam be worse than the first. Caution would be the less necessary, if the object was merely to square opinions with the cavils of those who would fain credit nothing, which is written about the progress of truth in the present day. This would indeed be a vain attempt. Such minds bear the stamp of derangement, at least of monomania, and no argument can be expected to have effect upon the point of their phrenzy, until the balance of reason be restored. Still caution is necessary; for without it, we injure the cause which we espouse, and which we labor to advance.

When the first missionaries visited Siam, many expressions of kindness were shown to them by almost all classes of the community: and had they been permitted to remain, the interest of the nation might have survived the novelty which probably gave it birth, and grown with the growing friendship of the parties. Changes however have taken place, and so many and rapid have they been within this short period, that no one has remained to improve his acquaintance, and divert the interest of it from the missionaries to their work—from the disciple of Jesus to the Savior himself. Though this has been repeatedly attempted, and has not been attempted in vain; yet there has not been opportunity, either to continue the instructions which have been commenced, or even to see the results of what has been taught.

The character of the Siamese, high and low, is well drawn in Gutzlaff's journal. Fickleness, insincerity, a determined selfishness, combined with a total ignorance of the most corrective truths and principles, enter into the composition of the people at large. True, the gospel can, and it is a subject of joyful gratitude, the gospel shall, transform this very character into a moral symmetry the most lovely; but until this change is witnessed, we can lay but little stress upon the simple professions of those who never sacrifice nor venture anything for the object of their affections. Whether we are to be tolerated and allowed to proceed in the important work for which alone we visited this country, remains to be tested. As is stated in the journal referred to, everything is incipient. "The weapons of our warfare" have not even been prepared. "The sword of the Spirit" has not been unsheathed; for "the word of God" is not yet *printed* in their language. It is true that some of the people have been partially taught orally, and by means of the tract distributed last year; but it cannot be said that their strongholds have been fairly assailed. If the stupendous fabric of idolatry in Siam—broad as the whole land, and high as the towering pride of the monarch and his "mighty men"—should fall or even totter, upon the application of a feeble power, it would stand alone in the

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history of events through all the ages of the past.

Idolatry has almost everything to support it in Siam. Their pagodas are the only schools of learning for the males, and he who refuses to become a priest, must remain "ignorant." The king has ever been one of the strictest devotees of Budhism. The prince "whose right it is to reign" is a talapoin. The one who bids fair for the throne, and has ever been the most intimate friend of Europeans, is a great admirer of his brother's sanctity, and consequently of the religion that sanctifies him. Almost all classes, when rice is dear, have the liberty to assume the yellow robe, and take up their quarters in a pagoda. I mention these things, not to discourage the minds of any who may engage in the work, but to prepare them for its better accomplishment. That there will be opposition, there is no question—to what extent we can only conjecture—with what success we all know. It is not the character of a soldier fighting for earthly glory, to shrink back, because he is likely to be opposed: opposition generally proves his stimulus, and instead of mastering, only matures his courage. These difficulties then should be known and calculated upon, since they cannot quench the zeal nor in the least repress the ardor of the true follower of Jesus. If such should be the consequences to any, it is still necessary that the "full cost be counted" by all. It will prove a test of the fitness of the instrument for his work; it will tend to chasten his pride, simplify his motives, teach him his own weakness, and direct his soul in humble importunate prayer (his most powerful weapon) to Him who is able and has determined to convert the heathen.

Upon my arrival in the country, the captain of the junk—of an officious, or perhaps more strictly a fearful spirit,—informed the king that I had returned with a good supply of books; (the books were Chinese, whether this was mentioned to the king or not, I cannot say,) upon which his majesty saw fit to issue a royal veto against their distribution: the king said, if our object was to change religions, we were welcome to attempt it in other countries, but not in his. Whether there had been a previous concert between the priests and his majesty, or whether it was a mere momentary whim or fear of the latter, I cannot determine. Other circumstances led me to conjecture that the former was the case; that the priests had become somewhat alarmed at the distribution of the tract, and the natural tendency of its contents, and availed themselves of their interest with the king to retain their official advantages, by preventing the diffusion of anti-pagan doctrines.

My particular object in hastening from Singapore before my health was established, was to supply the Chinese junks trading to Siam, with Christian books; and through the kind interposition of the Lord, it was conceded by the king's officers, that that business did not come within the royal interdict. That I would limit myself to this task,

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I neither promised nor intended; so that when the junks were supplied to the number of fifty, the king, I hope, really—and I practically—forgot the prohibition. As the conversion of China is of all others the most important in the list of missionary objects, it may not be improper to repeat, what has been frequently mentioned, that no foreign country presents so many advantages for this undertaking as Siam. During the present year, about 80 junks visited the place; 30 had sailed before we arrived; among the remaining 50, the books were generally well received, and there is every reason to believe were carried to China.

As you perceive from previous journals, the medical dispensary attracts numbers from different quarters. It is peculiarly adapted to Siam, both in charity to to their dying bodies, and as one of the best means, I mean remotely, of saving their souls.

The circumstance which I regarded as most favorable, during my last visit, was the increasing numbers upon our Sabbath exercises. It seldom exceeded twenty; but this was many more than ever attended before;—and I believe by the exercise of a little wisdom, the number might be almost indefinitely increased.—Of these a few, *very few*, manifested a considerable change in their character—having renounced their idols, and evinced considerable eagerness and self-denial in their search after the truth.

LITERARY NOTICES.

THE HOLY BIBLE IN CHINESE A second edition of the Bible has recently been published at the Anglochinese college, Malacca; it is a large and beautiful octavo in 21 volumes, and has been printed with new blocks. Had the College been the means of accomplishing nothing more than the publication of this and a former edition of the Bible, we should think its founder and contributors abundantly repaid for all their labors. But we know from good authority, that many of the students, who have been educated in the College, are now filling respectable stations, civil or commercial, in the Straits; and that some of them are teaching the English language in Pegu and Cochinchina. And above all, we rejoice to know that some have there received the gospel in the love of it; obey its precepts; enjoy its consolations; and assist, even in China itself, in diffusing a knowledge of its righteous requisitions and its glorious promises.

THE ASIATIC JOURNAL.—The numbers of this work for last

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Sept. and Oct., contain "*an historical sketch of the reign of the emperor Kheenlung*;—from Chinese and other authorities." "The honorary name of Kheenlung" is given "in Mandshoo," and translated, 'assisted by heaven.' This is very feeble; *Keën* denotes *heaven; celestial;* and *lung, prosperous; glorious.* The sketch details a series of insurrections, wars, and executions of generals, which exhibit the monarch as a vigorous, but cruel man.

The October number contains a brief memoir of the late J. P. Abel-Remusat, well known as one of the best Chinese scholars in Europe. He has left three unfinished works; the last of which is a great desideratum, *viz.* "A natural history of the eastern countries of Asia,"—that is, China, Japan, and Tartary. "Chinese dictionaries, both native and foreign seldom designate plants, minerals, and animals by anything else than vague terms." A work like that which Remusat contemplated by the aid of Cuvier and others, is greatly needed—but Remusat and Cuvier are both dead.

The Nouveau Journal Asiatique for last July and August has a long "Notice de l'Encyclopedie litteraire de Ma Touan lin,"—par M. Klaproth. And from Paris also has been issued a Chinese play, called Hoei-lan-ki—par M. S. Julien, who we understand, has been appointed to succeed the late Abel-Remusat in the professorship of Chinese. This translation was printed by the English Oriental Translation Fund. M. Julien has attended to the poetry of Chinese, and purposes to continue the study of it, with the design of compiling a *poetical dictionary.* We heartily wish him success in his work.

JOURNAL OF OCCURRENCES.

THE HIGHLAND REBELLION; or Leën-chow mountaineers.—From the Peking gazette of October 28th, 1832, we perceive that five persons, the kindred of Chaou, the Golden Dragon, have been sentenced to immediate death by the slow and ignominious process of 'cutting to pieces.' Their names were Chaou Fuhkin, Chaou Fuhyin, Chaou Kinwang, Le Thming (who was declared king by the insurgents), and Tang Tinghing, of whom we do not remember to have read anything. The imperial sentence directed that their heads should be carried about among the multitude, and a Tartar of high rank was ordered to go and witness the execution.

We have before us a paper which was written by a scholar, and which represents the submission of the mountaineers to be a mere farce; and the conduct of Hengän,—the emperor's brother-in-law, who was one of the imperial commissioners on the occasion,—a gross imposition on his majesty, and a disgrace to the nation. The writer expresses great indignation against, and contempt for the high authorities, who by bribery induced the highlanders to allow his majesty's troops the empty forms of victory and triumph, where there was none of the

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reality. We are surprised that any Chinese should choose to risk his personal safety by writing such a seditious paper, merely to give vent to his feelings,—for that is the only object which he seems to have had in view.

Speaking of the money of the government,—which, he says, is procured by the toil and sweat of the people, and is the very marrow of their bones,—he adds; the commissioner gave *five hundred thousand taels* weight, (for that was the sum given in silver,) for a sham surrender and submission of the rebels, and a *flourish of drums!* He wonders at the commissioner's audacity and utter want of shame, which prevented his blushing when he received the rewards of victory, finger rings, peacock's feathers, &c. He affects however respect for his majesty, whose displeasure he calls "heaven's anger;" and deeply regrets that the emperor has been so imposed on, in a matter originated by these despicable and detested highlanders. It has been recently reported, that already they descend to the plains in parties to plunder as before, and that local officers refuse to acknowledge the fact. The 500,000 taels given to bring over a few, who were constituted Chinese officers and received commissions with the cap knob insignia, is represented as thrown away; for the hill-men will not submit to their new made officers, and have forced them to resign their commissions and return their knobs.

Private rumors state that old Sunkeun, Lord Macartney's friend, has impeached Hengän for deceiving the emperor, for usurping all power at court in the distribution of office throughout the empire, for taking his daughter home at midnight from the imperial palace, &c.

Formosa.—The sudden declaration of the government that tranquillity is restored on this island, is no less surprising than the hasty submission of the mountaineers of Leënchow. A very short time ago, two Tartar generals were dispatched poste-haste from Peking, taking with them thirty veteran officers, and possessing power to bring experienced troops from various provinces, even so far as Szechuen—on the opposite side of the empire. Now all at once the troops are countermanded, and the rebellion on Formosa suppressed! Whether there has been a change of counsels at court; or the imperial arms have really been victorious; or the leaders of the insurrection have quarreled among themselves and yielded to their common enemy; or whether like the Leënchow highlanders they have been bribed to hold a truce and deliver up a few unhappy associates to be slaughtered, remains uncertain.

Governor Le—Extracts from the Peking gazette of February 15th, 1833, contain the final decision concerning our late governor, magnate Le, and confirm the account given in our last number. He has been compelled to pay from his accumulations a sum equal to three-tenths of the expenses of the highland war. But his majesty says this punishment is not enough to cover his crimes, of mismanagement; procrastination; specious but untrue representations; and the indulgence of the Canton military in opium, by which their strength was destroyed. He is therefore transported to Oroumtsi in western Tartary to exert himself and atone for his offenses. It is supposed he will be restored in a year or two.

A poor native, who was standing by while we read these "extracts" concerning governor Le, said, "Ah; in our country, it is a bad case—he that can give money, may exert himself meritoriously; he who has none, all his exertions are in vain." This seems verified in the present instance; for general Lew who acted under governor Le, for the same offenses as were alleged against his superior, is condemned, though upwards of seventy years of age, to transportation to, and hard labor at Ele, without any hope being held out that his sufferings will be considered an atonement. In China, it is the law that old men may pay a pecuniary fine as an "atonement," (the gazette uses this same word in the decision against governor Le,) but the sentence expressly forbids any being accepted in the case of general Lew. Indulging his troops in opium, and a precipitate ill-judged attack at five passes, in all of which he was repulsed with great slaughter, are the crimes alledged against him.

It is remarkable that during Le's trial, our present governor wrote up

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to the emperor, that of late, his predecessor had written frequently to the king of Cochinchina about pirates, &c., which intercourse Le had not laid before his majesty. This was brought against Le as an additional offense; inasmuch as all intercourse with foreign states is deemed of the highest importance at the imperial court.

ABDALLAH, *a captive.*—The 124th No. of the Peking gazette contains an article in reference to the descendants of "Khodzijan," the Mohammedan rebel against Keënlung, mentioned in page 52 of the Asiatic Journal for September, 1832. When the two princes Boolatoo and Khodzijan were defeated and perished, many of their kindred, according to the barbarous usage of Asiatic conquerors, were put to death; this was in 1759. The gazette before us notices that there was an infant son, who could have no knowledge of, nor take any part, in his father's rebellion. His life was spared and he was given to be a slave to an officer of merit who was engaged in the war. His name was *Apotoohale* (Abdallah? "the slave or servant of God"). During the third year of the present reign, Abdallah having conducted himself in a quiet inoffensive manner, was, according to the law respecting Mohammedans, with all his family permitted to enter the white 'standard' of Mungkoos, and to be employed in the service of government.

Only three years after this, the rebellion of Jehanguir broke out at Cashgar, and Abdallah and his family, (for he was *related* to Jehanguir,) were again implicated, though they were perfectly innocent of any connection with the rebel. He and his children were separated and sent, some to Yunnan province, some to Canton, to Kwangse, to Fuhkeën, &c.,—to be imprisoned *for ever*, in solitary cells. The female part of the family were sent to Keängnan, Hangchow, &c., to be slaves. In this state they remained the last six years. Abdallah and Pihpakin (a son we suppose) died in the meantime. Jehanguir having perished, and these helpless prisoners and slaves having "behaved quietly," his Majesty in order to imitate the clemency of his grandfather, and exhibit his own "mercy beyond the law," has decreed that Abdallah's coffin be permitted to enter Peking for interment, and his family, male and female, be restored to the Mungkoo standard.

ANONYMOUS ACCUSATIONS.—A case of this kind has occurred in Peking, which has drawn forth a long memorial from one of the censors. Somebody threw into a stable an anonymous impeachment of several officers in one of the supreme courts. The rule of proceeding in such cases, requires that the document shall be immediately destroyed by the finder. He who wrote, and he who attempts to act upon it are both liable to punishment. In the present case the libel came to the knowledge of the emperor, and he wished the allegations, which were rather of a serious nature, to be examined into. His censor remonstrates, and wishes the law to be adhered to, because of the evil effects that must arise from opening a door to malicious selfishness by a contrary procedure.

Postscript.—Early in the present month it was announced in Canton, that the rebellion on the island of Formosa was at an end, and that the orders for more troops had been countermanded; but no account was given of the *manner* in which peace had been obtained.

Fuhkeën junks, which have recently arrived at Macao, bring reports that the insurgents, 200,000 strong, are in possession of *Luh-urh-mun*, and that the governor of Fuhkeën and other officers are at *Keih-teze-lan* endeavoring to *subdue* the rebels by offers of money and of office; and this system (the same that was finally adopted at Leënchow,) has, it is said, been partially successful.

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THE

CHINESE REPOSITORY.

VOL. I.—APRIL, 1833.—No. 12.

REVIEW.

The history of that great and renowned Monarchy of China, wherein all the particular provinces are accurately described; as also the disposition, manners, learning, laws, militia, government, and religion of the people; together with the traffic and commodities of that country; lately written in Italian by Father ALVAREZ SEMEDO, a Portuguese, after he had resided twenty-two years at the court and other famous cities of that kingdom. Now put into English by a person of quality, and illustrated with several maps and figures to satisfy the curious and advance the trade of Great Britain. London, 1655.

WE are much pleased with this book, because it presents us the observations and reasonings of an intelligent man, made at a time when the history of a great and remote empire began to excite attention in Europe. For in later years, when more dissensions had arisen among those who were best able to write this history, or when the various theories which learned men had formed respecting China and her policy, required any certain statement and coloring of facts to support them, such

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coloring and such peculiar facts are often found in the histories. Our author gives us the results of his own observations on the various subjects embraced in his work, and with so minute and circumstantial description as exhibits the work of an eye-witness. Much of what he relates was gained by personal observation for his own purposes of intercourse with the people; much knowledge of the nobility and officers, from intimacy with Christian mandarins; and much information respecting the government, laws, punishments and prisons, from painful personal experience. As he himself remarks in his description of the courts, prisons, and punishments:—"but some will ask me how I came to be so expert in these points. Truly I must answer him in a word, that though this knowledge be not worth much, yet it cost me very dear." Et quorum pars magna fui.

Alvarez Semedo, procurator of Japan and China, after spending above twenty years in Peking and in the provincial cities, returned to Europe about 1734 to obtain recruits for the service of the society of Jesuits. While in Europe he published this volume, which attracted so much attention that it was "done into English" a few years after. Although some of his accounts which were then fresh, have become antiquated and obsolete in the course of two centuries, and though many points of which he treats have been subsequently illustrated more at large, still "great stores of information" remain uninjured. To the friends of China, everything concerning her past or present condition or future prospects, will possess peculiar interest. To nothing which affects her best welfare do we feel indifferent; for on this we concentrate our highest earthly hopes, and to this we wish to direct all our earthly labors.

The work is divided into two parts, in the first of which is a description of all the provinces; of the persons of the Chinese; of their literature; their arts;

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their customs; their religion and government. The second part is a history of the operations of the Romish missionaries in China, their successes and their sufferings: after which follows the supplement to these present times, wherein is contained "the Chinesses most cruell warre with the Tartars, by whom they are now conquered."

The first extract which we make, presents the Chinese in the costume of his countrymen before the last Tartar conquest.

"They suffer the hair of their heads to grow as long as it will, both men and women. They are almost universally black-haired; hence cometh that name by which they are called among other nations,—the kingdom of the black-haired people. They have also black eyes, which are very small, with an elongated opening; little noses, which are neither large nor high, accounting such a deformity. They clip not their beard, letting it grow according to nature. They will be more troubled to lose one hair of their head 'than all the hair of their face." (Afterwards as the conquests of the Tartars advanced, changes were gradually but forcibly introduced.) "The Tartars having taken a city, proclaimed that they should kill none of the inhabitants 'if they would cut their hair, and use the Tartar's habit.' For the Tartars shave both the head and beard reserving only the mustaches, and on the hinder part of the head, they leave a tuft which being curiously platted, they let hang down behind in a cue. Their garments are long robes falling down to the feet, but their sleeves are not so wide and large as the Chinese use. The dress is the same for the men and the women."

This violent introduction of a new and barbarous fashion, was stoutly resisted by the patriotic and proud, and there was more than one example exhibited of a man "strangled by a hair." Rather than submit to the degradation of adopting these foreign customs, some high-minded Chinese lost their hair only with their head. But so universal and established is this *foreign* fashion in China at the present time, that it may be doubted whether the people would now revert to their old habit again, unless compelled by violence equal to that which once drove them to renounce it. In the

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following extract concerning the dispositions of the Chinese, our author describes such a people as cannot exactly be found here at the present day; yet he certainly shows himself free from prejudice *against* them.

"They magnify very freely whatever is virtuous in the actions of their neighbors, courageously opposing that emulation which in almost all other nations suffereth none to be pleased with any but themselves. When they see anything which cometh from Europe, though there be in it little art or ingenuity, it is commended by them with singular applause—a modesty indeed worthy to be envied so much the more, because it is seen in a people that exceed many others in their abilities. They are inclined to virtue; I do not say they are exempt from the vices proper to all pagans, and indeed to all mortals; but they esteem those which make profession of virtue, and particularly of some virtues which are despised by other gentiles, as humility and chastity."

Doubtless our author intends here to speak of those established forms of friendly and ceremonious intercourse, which make humility and even servility fall from the tongue in set and measured phrase. For, that there is no general disposition among the Chinese to magnify the virtues of others, need not be told to them who know anything of the "celestial empire." The pride and self-importance of the Chinese has long been too proverbial even among their friends, to claim for them any real *humility*, or any of the other virtues which cluster around this great enemy of selfishness. Though Alvarez here shows himself the friend of China, yet in other parts of his book he also shows himself noways blind to their "defects." He says that the rich and established merchants are of good credit, very punctual and honorable in fulfilling their engagements; but acknowledges that their way of bargaining is fuller of craft and subtlety than is to be found anywhere else in the world. "The nature of the whole nation, as well of the sellers as the buyers, is much inclined to guile and deceit, which they put in execution with admirable subtlety."

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Respecting the population of China, our author makes but one brief remark, directly; but throughout his work, the occasional exhibition of the numbers in any city, in any trade, in an army or in a defeat, imply a very great population.

"This kingdom is so exceedingly populous, that having lived there two and twenty years, I was in no less amazement at my coming away than in the beginning, at the multitude of the people. Certainly the truth exceedeth all hyperboles; not only in the cities, towns and public places, but also in the highways, there is as great a concourse as is usual in Europe at some great festival. And if we will refer ourselves to the general register-book, wherein only the common men are enrolled, leaving out women, children, eunuchs, professors of letters and arms, there are reckoned of them to be fifty-eight millions fifty-five thousand one hundred and four score."

Whether this enrollment can be fully depended on, which he does not assert, or whether it is only "founded on fact," yet the constant implication of great numbers which is involved in the whole history, would lead us to assign a much denser population during this period than is usually done; and the official reports of the government at the *present* time, would be very consistent with such an opinion.

In his description of the province of Shense, our author speaks of a product better known since him time.

"*Cha* (tea) is the leaf of a tree about the bigness of a myrtle, or in other provinces of the herb basil, or the small pomegranate. They dry it over the fire in iron sieves, where it hardens and sticketh together. There are many sorts of it, as well because the plant is various as also that the upper leaves do exceed the others in fineness. There is of it, from a crown a pound to four farthings according to the quality of it. It being thus dried and cast into warm water, giveth it a color, smell and taste, at first unpleasing, but custom makes it more acceptable. 'Tis much used in China and Giappone (Japan), for it serveth not only for ordinary drink instead of water, but also for entertainment to strangers when they visit them. Many virtues are related of this leaf: certain it is, that it is very wholesome, and that neither in China nor Japan, is

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any one troubled with the stone, nor is the name of this disease known. It is also certain that it powerfully delivereth from the oppression of sleep whoever desireth to watch either for necessity or pleasure; for by suppressing the fumes, it easeth the head without any inconvenience; and finally it is a known and admirable help for students. For the rest, I have not so great assurance of it that I dare affirm it."

The admirable virtues of this "cha" have been better understood since that day. The price and the quality have risen with the demand. There is now tea of so excellent quality as to sell for *thirty-two* dollars a pound. But none of this reaches the foreigners. Among the articles of commerce with Canton at that time, tea is not enumerated, probably because it was but a trifling article of export. But since that day, this leaf has "discolored the water" among many nations of the globe.

In China, where so much of their morality, and policy, and religion even, is made to depend on the parental and filial relations, we should expect that *marriage* would be a matter of much ceremony and sacredness. It is so to a great degree, notwithstanding the authorized violations of the "more ancient and better custom," of having but one wife. Some of the customs attending this ceremony, we think, would hardly take among our "barbarous" western gentlemen and ladies, who pretend to have a heart of their own, and to claim the right of the disposal of it. "Fathers often contract marriages for their children while yet very young, and sometimes before their birth; and these contracts are binding on the children, although their fathers die before the time, or one of the parties meanwhile fall from his honor or estate, &c.,—excepting both parties voluntarily agree to break off the contract." Our author says;—

"In the kingdom of China, as doth plainly appear by their books and chronicles, formal marriages have been in use above 2400 years. Always from that time to this, there have been

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among them two kinds of marriage, one a true one, for the whole life of the two parties; and then the woman is called a *wife*, and received with extraordinary ceremonies. The second is rather a concubinage permitted by their laws, in case they have no sons by the wife; but now it is grown so common that although some do forbear having them upon the account of virtue, yet it is very frequent with rich men, [and others also] although they have children, to take concubines. But the manner is very different from the true marriage; for although they contract in some sort with the father of the maiden, yet in truth she is bought and sold, and often by a person that hath no relation to her only that he bred her up for that purpose. For there are many in China, who bring up young maidens and teach them music, dancing and other perquisites of women's breeding, only to sell them for concubines, at a great price. Yet it is not accounted a matrimony, nor hath it the solemnity of marriage belonging to it, nor any obligation of perpetuity, but the man may put her away, and she may marry another, in case she be wholly withdrawn from the company of the first. The manner of treating them is also different. They eat apart by themselves in their own chambers, and are in subjection to the true wife, serving her in some things as her servants. The children which they bear do not do them reverence as to a mother, but they pay it to the true wife, whom also they call mother. Sometimes it happens that they take a concubine, and keep her only till she bring them a son; for if the lawful wife will not suffer her to stay, as soon as the child is born, they send her away or marry her to another, and the child which stayeth behind, never knoweth her who bore him. Widows may marry if they will, but women of quality seldom do it. A young maid will hardly marry a widower, which they call *patching up the house and the bed.*

"On the wedding day towards evening, the bridegroom sends the sedan, of which they have very curious ones made for this purpose only, richly adorned with silk and locked on the outside. The mother of the bride putteth her into the sedan and locketh the door: and sending the key to her son-in-law's mother, she herself departeth along with the company. When she is come to the bridegroom's house, the mother-in-law unlocketh the sedan, and taking out the bride delivereth her to the bridegroom. Then they both go together to the chapel of their idols, where are likewise kept the images or names of their ancestors. There they make the ordinary reverence of bowing themselves four times upon their knees: and presently they go forward into the inner hall where their parents are sitting, to whom they make the same reverences; then the bride retireth with her mother-in-law and other women to the female apartment, where she hath a particular chamber for herself and her husband. Into this room no other man may ever enter; not the men-servants except while they are *little* boys, nor male kindred unless they be

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the younger brethren of the husband, of very small age; no, not the husband's father. So that when the father would chastise the son for any fault, (which is common there for their fathers to do, although the son be married,) if he can get into his wife's chamber he is safe, for the father may not enter there, nor speak to his daughter-in-law unless on some set occasions. For they believe that the least overture which women give to the conversation of men, is a large gate opened to the danger of their honor. This which may be accounted a harsh strictness is turned into a pleasant sweetness by custom."

One cause of the remarkable uniformity and unchangeableness of the national character of the Chinese is seen, if we mistake not, in the *unalterable literature* of the country. The student of the present day is poring over not the same letters merely, but the same books, the same maxims and laws, the same precepts and history, in the very same expressions which the scholar of 2000 years ago studied. Here, phrases of ceremony and maxims of life are stereotyped, government is stereotyped, and thought itself is *stereotyped*, and passes down from age to age unchanged. An original thought in their antiquated literature, would be like a foreigner on their forbidden soil—a suspected object and interdicted by law. As we are the antipodes of the western world in location, so very much are we in fashion. The "march of thought" there so boasted, is forward; here it is backward, for the past is the field for literary laurels. "The spirit of the age" which there awakens men to better hopes and privileges, and turns the eye of the Christian forward to the long expected reign of his Savior, here draws up the heart within itself, and turns the eye away from a better and brighter prospect for China,—turns it back upon the dark and dubious past. In the sphere of a Chinese's hopes, there is no sun of glory yet to rise to gild the dusky prospect; his sun has set, and the nation has walked in the twilight—if it be not better called night —these two thousand years.

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"Of their sciences, we cannot speak so very clearly, because really their authors have not been so fortunate as Aristotle, Plato, and the like, who have handled them methodically; but the Chinese have written little or nothing of many of the sciences and liberal arts, and of the rest but superficially, except those which concern good government and policy. From the very beginning it hath been their chiefest aim to find out the best way of government. Confucius composed five books in order, which are at this day held as sacred; he made also many other books; and of his sayings, there have been written since many more books. His first book is called Yih King, and treats of his natural philosophy, of fate or judiciary prognostication, philosophizing by numbers, figures, and symbols, applying all to morality and good government. The second is called Shoo King, containing a chronicle of the ancient kings and their good government. The third, She King, is of ancient, metaphorical poetry, respecting the inclinations and customs of mankind. The fourth, Le King, treats of civil and religious rites. The fifth is called Chun-tsew, and treats of the history of their country.

"There are also four other books which where made by Confucius and his disciple Mencius. In these nine books is contained all the natural and moral philosophy which the whole kingdom studieth, and out of these is taken the point which is proposed to read or compose on, in their examinations for literary rank. Upon these books they have several commentaries and glosses, but there is one of them which they are commanded to to follow, and it hath almost the same authority as the text. These nine books are held in a manner sacred; in them, their glosses and commentaries, consisteth the great endeavor of their studies,—getting them by heart, attempting to understand the difficult places in them, and forming diverse senses upon them, by which to govern themselves in the practice of virtue, and to prescribe rules for the government of the kingdom according to the wise maxims which they there find. And because the examinations are very rigorous, and it is no easy thing to be ready in all these books, the order is, that the examination for the *first* degree be upon the last four books; that for the *second*, upon the same four and also upon one of the other five. For this reason none is obliged to be very perfect in more than one of those sciences which he doth profess, and upon that the point is to be given him."

The permanency of the Chinese government in its great outlines, compared with the perished and forgotten governments of the world, is a very striking feature in the history of China. There must have existed either in the people or else in their

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institutions, something to cause this striking difference. Many great nations have arisen since the patriarchal days of antiquity, attracted a large share of the world's attention, and have long passed away from the earth,—till the student of past history has thought that there was no living witness of those ages remaining, But lo! we have found in China a relic of the past, a living memorial of the days and of the government of the patriarchs. "God hath not left himself without witness" in this. The splendor and elevation of the court of Peking, compared with other oriental courts, may be attributed in part to the *literary* cast which the institutions of China give to the government. We do not characterize it as useful and practical learning to any great extent, but still it is mental cultivation. The fact that the public sentiment here has never sunk so low, as to call for those degrading public ceremonies and religious rites which shock humanity in some parts of India, may perhaps be traced to the same cause. We do not say that every cruel or disgusting rite is purged from the religious worship of China; but it is well known that the gross outrages of decency which are not uncommon in other pagan countries, are seldom practiced here. In the descriptions of Semedo, we recognise the *literary institutions* in their best state; but as they are still essentially the same in form, though not having equal life, they are worthy of our notice. We will give the substance of Semedo's account.

As there is no other path to office in China, but over "the hill of science," and no shorter one to respect and influence, the number of aspirants is very great. The degrees of literary rank are four; *sew-tsae*, 'talent flowering;' *keu-jin*, 'promoted men;' *tsin-sze*, 'introduced scholars;' and *han-lin*, 'ascended to the top of the trees.' The number of competitors, the interests involved, and the small number of successful candidates, altogether

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make the public examination a scene of lively interest.—First, once, we will begin with the *first* degree. To obtain this, have the candidates undergo three successive examinations in the ...ns. The first of these is in the *heën*, or the smaller to this district of a province; the chief magistrate of Peking the district appoints the time and the theme for examination; and the assembled candidates are previously allowed one day for writing their essays. These ...igher when finished are inspected by the magistrate the ..., who selects the best, and causes the name of the authors to be entered on a roll and pasted up on the walls of his office. This is called *having a name in the village;** and by this it is known who are allowed to pass to the second examination; which takes place in the *foo*, or next larger district, and is similar to the first, only more rigorous. The successful candidates in these two examinations, come for their third trial in the provincial city before the *heŏ-ching*, or 'literary chancellor' of the province. Those who are now successful receive their *first* degree. This entitles them to be candidates for the second degree, raises them above the common people, and delivers them from the bastinado of the inferior officers. This degree is conferred twice in three years; and also since the Mantchous ascended the throne of China, on the recurrence of every decade of years in the monarch's reign.

"The examination of the candidates for the second degree is held every three years in the chief city of each province, and upon the same day throughout the empire. It lasts about twenty-five or thirty days, though the candidates are under actual trial but three days, *viz.* the 9th, 12th and 15th of that [the 8th] month. The chief examiners are the greatest officers in the province, besides assistants, and above all the president who comes from court for the purpose. When the officers are

* The result of the examinations which took place four or five weeks since in the Nanhae and Pwanyu heën was published on the 10th inst. The number of candidates was above 2000 in each district; but only thirteen in Nanhae, and fourteen in Pwanyu were able to obtain "a name in the village."

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assembled, the students, who in the large provinces exceed the number of 7000, make their appearance. At their entrance they are all searched, and if any book or paper be found about one, he is excluded from trial. Each candidate then retires to his room, or rather cell, in the public hall. This chamber is about four feet by three, with the height of a man. In it are two boards; the one made fast to sit upon, the other movable so as to serve either for an eating table or a writing-desk. On the first day of examination, each candidate enters this cell which is guarded by military so as neither to admit of ingress or egress. Seven themes proposed by the president are now exhibited to the student; four from the four last books of the philosopher, and three from any one of the *King* which the student pleases. Upon each topic he is to write briefly, elegantly, and sententiously, so as make seven compositions. These are then consigned to the proper officers who deliver them to notaries to copy in red letters, that the composer's hand may not be known to the examiner. The students are now at liberty; while the "faculty" on the two following days, review the papers with such rigor that the least error is sufficient to exclude the student from further examination. When that is done, a catalogue of those who have faults in their compositions is affixed to the outward wall, which serves for advice to return home, as they cannot go any further in this trial.

"The second time, they enter again on the 12th day of the month, and the process is the same as before, except that they give them but three topics, and these concerning doubtful matters of government, to see how they would advise the king. On the examination of these compositions, many are shut out from the third trial, which is on the fifteenth day. Here also three points are proposed, respecting the laws and customs of the realm. When these compositions are received, they shut up the hall for fifteen days, during which time they are sifted again, and a small number is consigned to the president for the last scrutiny, and for assigning to each successful candidate his rank. When this is done, a catalogue of the names is exposed to the numberless people who are waiting, some for a son or brother, and some for a father or friend. The students having received from the king's officer their ensigns, as the cap, gown, and boots, presently go to give thanks to the president, who receives them on foot and treats them as his equals. As soon as these men have received this degree, they become honored, and by some means which I know not, suddenly rich. After this they go no longer on foot, but either an horseback or in a sedan. The number of these licenciates made every third year, throughout all the provinces, is about 1500,—a small number in comparison with all the candidates. In Canton where the examiner's hall is not the largest, having not above 7500 little chambers in it, the compositions of the first day are about 50,000."

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The *third degree* is "solemnly conferred" at the court, once in every three years. All in the empire who have received the second degree, and have not in the meantime taken any office, are admitted to this examination. Their traveling expenses to Peking are paid either wholly or in part by the emperor. The procedure is the same as in the previous trials, except that the examiners are of higher rank. After this degree has been conferred, the "new doctors" are introduced to the emperor, and do him reverence; and the three highest receive rewards from his majesty's own hand.—The *fourth* and highest degree is also conferred once in three years; the examination for it takes place in the royal palace at Peking, in the presence of the emperor, and the candidates are those who have received the three other degrees.

The policy, the morality and the religion of China may be "summarily comperehended" in obedience to parents and to government. *Subjection* is the grand and universally acknowledged test of orthodoxy here. It may perhaps be designated as the popular and practical belief of China, that there *is no authority binding on man, which is superior to the emperor's.* All public laws and customs, all religious faith and ceremonies, all social duties and private life, all the words and works of men, are within his rightful sway, and indisputably subject to his will. Their parental and political education powerfully tends to the formation of such a public sentiment.

"The mandarin has power to inflict the *bastinade*, not only in the towns and cities of his own jurisdiction, but in any place whatever, though it be not properly under his authority. And with such facility do they bestow these blows, that men make no great account of them, though they are always paid them in ready coin; all do give them, all receive them, and all have felt them; neither doth it seem strange to any one, neither doth any hold himself aggrieved by them. In the same manner do masters chastise their servants, except that for the most

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part they do not *take down their breeches.* The like do schoolmasters use with scholars of whatever quality they may be, beating them with their breeches on. The same also do they use to little children. Often they die of the bastinadoes which they receive, especially if they have a mind to dispatch the delinquent; for it is impossible that a man should live after receiving seventy or eighty blows, if they are laid on him before one of the great tribunals. Any other punishments are over and besides this, which is never wanting; there being no condemnation in China, (unless pecuniary,) without this previous disposition; so that it is unnecessary to mention it in their condemnation, this being always understood to be their first dish. The cudgels used in this punishment are about five feet long, a hand's breadth in circumference at bottom, and tapering towards the top, so that they may be more conveniently used by both hands. They are made of bamboo, which is knotty and hollow, but different from cane in this, that it is a massive, strong, heavy, hard wood. As soon as the breeches of the culprit are pulled down, one of the attendants lays five blows upon his naked flesh; then comes another and lays on five more, so that it is always done by a fresh hand, till he has received the number assigned him."

In much of his detail of these punishments and of the courts, father Semedo spoke that which he knew and testified what he had felt. During the early part of the severe persecution against the Jesuits, which began in 1615, and did not wholly cease for many years, he was at Nanking, where it was most violent. Fernandez and Semedo were put together in the worst place of all the prison, where they lay three months with manacles on their arms. Their food was a little rice ill boiled, and by way of extraordinary favor they were allowed also half a duck's egg apiece. Semedo lay there sick nine months together, by which sickness however, he was *once* freed from the bastinado. "Father Vagnone with others was brought again before the officer, Shin, who examined them very closely, and said to the father; "what kind of a law is that of yours, which holdeth forth for a God, a man who was executed for a malefactor?" From this the father took occasion, with a great deal of spirit, to open the mystery of the incarnation to him. The tyrant would not endure that

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liberty of speech, but to take off his promptness, commanded that twenty stripes should be given him. As his former wounds were not quite healed, he endured incredible pain in having them opened with new blows, which were laid on so severely that the blood spurted as far as where Shin sat."

Whatever opinions are entertained respecting the correctness of the creed, or the purity of the motives of these devoted missionaries, we believe it impossible to read the narrative of their high and inflexible purpose—amidst lingering, vexatious, and cruel sufferings—without admiration. We may deeply regret their mistake of making our Savior's kingdom to be "of this world;" still their self-devotion to their high object will command the respect of those who love firmness and vigor of character. They were many of them extraordinary men, their purpose was vast, their difficulties many, and their exertions great. Would that those who boast a purer faith, had only equal ardor to give its consolations to a wretched world! O, that they who better understand our Savior's kingdom, and profess to love it as their life, would more fully show that love to their fellow men also, by giving to all that unspeakable gift which belongs equally to all.—We cannot perhaps close this review better than by commending to the attention of our fellow Christians, and especially of Christian students, Semedo's description of the spirit which moved the Jesuits in Europe two hundred years ago; we commend it to them for its exhibition of prompt self-denial, rather than for the *mode* in which that self-denial was exhibited.

"After my return to Europe (about 1635), when my intention of seeking laborers for this vineyard was once divulged, presently there were so many candidates that there is scarce a province of our society, from which I have not received many letters from several fathers, not only offering themselves, but earnestly requesting me to accept them as soldiers in this enterprise. As if the trouble and pains of these long and dangerous voyages, and the persecutions so certainly to be under-

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gone in this exercise, were to this undertaking, as prickles to roses; whereof St. Ambrose saith, they are *amatoria quædam illectamenta*. In Portugal, from the two colleges of Coimbra and Ebora alone, I had a list of ninety persons so desirous to labor in this mission, that many of them have sent me very long letters concerning their holy pretention, all written and signed with *their own blood*, witnessing in this manner that they had a holy courage that could despise the threats of martyrdom; offering cheerfully to the Lord that little blood, as a testimony of the great desire they had to shed it all for his sake."

MISCELLANIES.

CLIMATE OF CANTON AND MACAO.—Foreigners in their present situation in China enjoy a very limited range for making observations on the climate of this country. But there seems to be little reason to doubt, what the Chinese generally affirm, that the climate of *China Proper* is, with few exceptions, agreeable and salubrious. Pestilences do not frequently visit the land; and the inhabitants sometimes attain to a very great age. One individual is mentioned in the Ta Tsing Hwuy-teën who died, during the reign of the present dynasty, at the age of 142 years.—The Chinese pay great respect to aged men; and their government honor with titles and with bounties the few who have the good fortune to outlive the great majority of their fellow-mortals. Those who reach the age of 100 years receive a sum of money equal to about forty-five dollars, to be expended in building an honorary "gateway," which is embellished with an inscription dictated by the emperor; those who attain to 110 years receive about twice forty-five dollars; those who reach the age of 120, receive thrice that sum; &c.

The climate of the middle provinces is said to be delightful. That of Peking is salubrious, and agrees even with strangers. Epidemic disorders are very rare, and the ravages of the plague entirely unknown. The water is frozen every year from the middle of December until March; but sometimes for a shorter period. In the spring there are violent storms and whirlwinds. The heat is very great in summer, especially in June and July; it is usually, however, accompanied with abundant rains. The autumn is the most pleasant part of the year,—particularly September, October, and November. The air is then mild, the sky serene, and the weather calm."*

* See Travels of the Russian mission to China, by Timkowski.

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The province of Canton is regarded by the Chinese as one of the most unhealthy portions of their country; and such it probably is. Yet still it is a healthy climate, and may be considered superior to that of most other places which are situated in the same degree of latitude. To enable our friends abroad to form an opinion of the climate of Canton and Macao, we will subjoin a brief series of remarks and meteorological averages which appear in The Anglo-chinese Kalendar for the current year. The latitude of Canton is 23 degrees 7 minutes north; and that of Macao is 22 degrees, 11 minutes, 30 seconds north.

The data on which the following remarks concerning the weather are founded, were taken from the meteorological diary of the Canton Register.

"*January.*—The weather, during the month of January, is dry, cold, and bracing, differing but little, if at all, from the two preceding months, November and December. The wind blows generally from the north, occasionally inclining to NE. or NW. Any change to the south, causes considerable variation in the temperature of the atmosphere.

"*February.*—During this month the thermometer continues low; but the dry, bracing cold of the three preceding months is changed for a damp and chilly atmosphere. The number of fine days is much diminished, and cloudy or foggy days are of more frequent recurrence in February and March than in any other months. At Macao, the fog is often so dense as to render objects invisible at a very few yards' distance.

"*March.*—The weather in the month of March is also damp and foggy, but the temperature of the atmosphere becomes considerably warmer. To preserve things from damp, it is requisite to continue the use of fires and closed rooms; which the heat of the atmosphere renders very unpleasant. From this month, the thermometer increases in height, until July and August, when the heat is at its maximum.

"*April.*—The thick fogs which begin to disappear towards the close of March are, in April, seldom if ever seen. The atmosphere however, continues damp, and rainy days are not unfrequent. At the same time the thermometer gradually rises; and the nearer approach of the sun renders its heat more perceptible. In this and the following summer months, southeasterly winds generally prevail.

"*May.*—In this month, summer is fully set in and the heat particularly in Canton, is often oppressive;—the more so from the closeness of the atmosphere, the winds being usually light and variable. This is the most rainy month in the year, averaging fifteen days and a half of heavy rain; cloudy days, without rain are, however, of unfrequent occurrence; and one half of the month averages fine sunny weather.

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"*June.*—June is also a very wet month, though on an average, the number of rainy days is less than in the other summer months. The thermometer in this month rises several degrees higher than in May, and falls but little at night. It is this latter circumstance chiefly, which occasions the exhaustion often felt in this country from the heat of summer.

"*July.*—This month is the hottest in the year, the thermometer averaging 88° in the shade, at noon, both at Canton and Macao. It is likewise subject to frequent heavy showers of rain; and, as is also the month of August, to storms of thunder and lightning. The winds blow almost unintermittingly from south-east or south.

"*August.*—In this month the heat is generally as oppressive as in July, and often more so, although the thermometer usually stands lower. Towards the close of the month, the summer begins to break up, the wind occasionally veering from SE. to N. and NW. Typhons seldom occur earlier than this month or later than the end of September.

"*September.*—In this month, the monsoon is entirely broken up, and northerly winds begin to blow, but with little alleviation of heat. This is the period most exposed to the description of hurricanes called *typhons*, the range of which extends southwards, over about one half of the Chinese sea, but not far northward. They are most severe in the gulf of Tonquin.

"*October.*—Northerly winds prevail throughout the month of October, occasionally veering to NE. or NW.; but the temperature of the atmosphere is neither so cold nor dry as in the following months. Neither does the northerly wind blow so constantly, a few days of southerly wind frequently intervening. The winter usually sets in with three or four days of light, drizzling rain.

"*November.*—This month and the following are the most pleasant in the year,—at least to the feelings of persons from more northern climes. Though the thermometer is not often below 40, and seldom so low as 30, the cold of the Chinese winter is often very severe. Ice sometimes forms about one eighth of an inch thick; but this is usually in December or January.

"*December.*—The months of December and January are remarkably free from rain; the average fall in each month being under one inch, and the average number of rainy days being only three and a half. On the whole, the climate of Canton, but more especially of Macao, may be considered very superior to that of most other places situated between the tropics."

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TABLES OF METEOROLOGICAL AVERAGES.

Tables of observations on the thermometer and barometer for the year 1831. The averages at Canton are taken from the Canton Register: the averages at Macao are taken from a private diary kept by Mr. Bletterman.

	Table I. Thermom. at Canton.				Table II. Thermom. at Macao.				Table III. Barometer at Canton.			Table IV. Barometer at Macao.		
	av. noon	av. night	highest.	lowest.	av. 7 A. M.	av. 2 P. M.	highest.	lowest.	Mean height.	Highest.	Lowest.	Mean height.	Highest.	Lowest.
January,	64	50	75	29	62	65	72	53	30.22	30.50	30.00	30.26	30.50	30.05
February,	57	49	78	38	59	59	71	49	30.13	30.50	29.60	30.13	30.40	29.97
March,	72	60	82	44	66	69	77	55	30.17	30.50	29.95	30.20	30.48	30.05
April,	77	68	86	55	73	75	83	66	30.03	30.25	29.85	30.08	30.27	29.93
May,	78	72	88	64	77	78	85	71	29.92	30.10	29.80	29.95	30.06	29.85
June,	85	79	90	74	82	84	89	74	29.88	30.00	29.75	29.92	30.00	29.85
July	88	81	94	79	84	88	92	81	29.83	30.00	29.60	29.87	30.01	29.60
August,	85	78	90	75	82	85	90	79	29.85	30.00	29.55	29.88	30 02	29.56
Sept.,	83	76	88	70	81	84	88	76	29.91	30.10	29.70	29.91	30.05	29.35
October,	77	69	85	57	75	78	86	61	30.01	30.20	29.50	30.03	30.19	29.45
Nov.,	67	57	80	40	65	68	80	57	30.16	30.55	29.95	30.14	30.36	29.95
Dec.,	62	52	70	45	62	65	70	57	30.23	30.35	30.15	30.23	30.31	30.15

The average of rain is the mean of its fall at Macao during 16 years, from an account furnished by Mr. Beale. The number of rainy days, and continuance of winds, are the mean of four years, at Canton, taken from the diary of the Canton Register.

	Table V. Hygrom. at Macao.			Table VI. Rain at Canton.		Table VII. Continuance of winds at Canton; —the mean of four years.							
	Average.	Highest.	Lowest.	Mean qu. in inches.	Mean no. ra. days.	days. N.	days. NE.	days. E.	days. SE.	days. S.	days. SW.	days. W.	days. NW.
Jan.,	76	95	46	0.6¼	3½	11	2	2½	4	4	0¼	0	7
Feb.,	82	96	70	1.7	7	11	1½	2½	5½	1½	0½	0	6¼
March,	78	97	30	2.1½	6	8¾	1¾	3¾	10¾	2½	0	0¼	3
April,	81	95	50	5.6¾	10	5½	1	4	14¾	1	0¼	0	3½
May,	81	95	57	11.8½	15½	4¾	2¼	3½	16¼	1¼	0¼	0¼	2¾
June,	80	95	70	11.1	9	1¾	0¾	2	21¼	3	0¾	0	0¼
July,	83	97	70	7.7½	10	1¼	1	1¾	21	3	1¾	0¼	1
Aug.,	84	97	70	9.9	12½	3	2	3	18	1¼	0¼	0¼	3
Sept,	84	95	50	10 9¼	10	10⅜	4	3½	8¾	0	0	0	2¾
Oct.,	75	95	20	5.5	5	12	3¼	3½	5	1¾	0¼	0¼	5¾
Nov..	61	95	20	2.4½	3	23	0¼	0⅜	1¼	1⅞	0	0	3
Dec.,	71	90	30	0.9¾	3½	18½	2⅝	1½	2	2¾	0	0¼	3⅜

Abbreviation.—In table VI. "*qu.*" is used for '*quantity*'—in inches; and the two syllables "*no ra.*" are used for '*number of rainy*'—days.

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GAZETTE.—The most probable etymology of this name, as is well known, is *gazette*, the name of a samll coin, which was formerly current in Venice, and which was the ordinary price of the first newspaper published in that city.

The Chinese have something similar, but imperfect of its kind. It is a slip of paper which is published when any extraordinary circumstance occurs which the printer thinks will excite interest. It is sold for the small copper coin, called a "cash," eight hundred or a thousand of which are given in exchange for a dollar. These trivial *millia*, are called *Sin-wan che*, "newly-heard paper,"—which is exactly our term newspaper. But they are yet so unlike the newspaper in Europe that they do not deserve the name. The following is the whole of one of these *cash* papers which was published a few days ago.

"At Tungkeä chow, in Foochow heën, belonging to Kweilin foo, there lives a man whose surname is Wang, and his name Tsohang. Through life he has been addicted to poetry and books. This year on the third day of the first moon, he was going along the street, and met a mandarin; but he had not knowledge enough to stand back and make way. The mandarin lictors seized him, and took him to the public officer, alleging that he had stopped the road. He was forthwith examined in open court, and interrogated by the magistrate as to what had been his occupation through life. He replied;—'During the day, I went to the hills to cut wood; and at night I read books.' The magistrate said to him;—'Write out something that you remember perfectly, and let me see it,'—at the same time throwing a pencil to him. Tsohang took the pencil and wrote:—

E keä tso go, urh laou tsin;
Wang shan tsae tseaou, too jih shin;
Chang keu shun shan, woo jin kin,
Puh che wang fă, leuh yen sin.

At my poor home there sit and sleep two aged parents;
For a livelihood I frequented the hills to cut and gather wood;
Being constantly in the woods far away from the haunts of men,
I was ignorant of the rigorous requirements of the royal law.

On seeing this composition the magistrate praised him and said;—

Seih yew foo sin, kwa keŏ jin;
Jih wang shan tseaou, yay seih wan;
She keën hew ke, neën shaou tsze,
Tang kaou peih chen, pang shang jin.

In ancient times the wood-cutter hung his book to the buffalo's horns;
In the day time he worked among hills, and at night studied letters;
Cease, O ye worldlings, to insult poor young men;
The day will come when their names will stand high in the literary gazette."

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The story contained in this paper is probably a fiction; but the mode of proof adopted by the magistrate was suitable and convincing. We remember to have read of a similar one adopted, if we mistake not, in Ireland. A soldier in some of their troublesome times was noticed by some of the too busy alarmists, to retire every evening to a solitary field, and remain there for some time. His enemies accused him of plotting dangerous things; and the soldier was examined by his commanding officer about his object in going to that field at night. His answer was that he went thither to pray to his God in secret. It struck the officer immediately that if it were true, the man who could pray in the dark and was in the habit of prayer, would be able to pray without a book; and he forthwith desired the accused person to let him hear one of his prayers. The pious soldier readily complied, and kneeling down presented to the throne of the Eternal, a prayer so devout and appropriate, that he was immediately released from all suspicion and restored to the confidence of his superiors.

CHINESE FRAGMENT—*a ballad: scene, Honan; period* A. D. 250, *during the civil wars.*

Exceedingly cold and distressed, *San-neäng* approached the village well, weeping as she went to draw water from the crystal spring. Her bare feet which trod the snow, were pinched with cold; and on her shoulder she carried a broken pitcher. See the birds loath to quit their nests, or sheltered, remain among the mountain trees. And on the adjoining river, the aged angler has desisted from his occupation. In the adjoining forest there was a deep silence, except of the wind whirling round the sleet. And the thick fog joined heaven to earth. For several days the north wind had penetrated the weak frame of San-neäng, as she went backwards and forwards, proceeding with difficulty to draw water. At a distance, the abodes of gay and luxurious worldlings were to be seen; whilst near her were lumps of cold ice on the hills and the streams. At times the snow flakes filled the air like the clippings of the stork's white wings, or fell on the ground like myriads of butterflies alighting on the mud.

She exclaimed;—"To-day my life is a burden to me, because of my distress. I shall perish with cold in the midst of the snow. O heaven! tell me who will pity me! My husband has gone far from me, in search of the honors of war. He promised soon to return; but my eyes are consumed by looking with anxious expectation. My infant son too,—for whom, unassisted, I bit the natal cord,—he is far away. Nor sound nor letters have I heard or received from either. My husband returns not! My son I see not! Oh! painful destiny! All my hopes are disappointed. Tell me how to recover my husband—how to effect the return of my son."

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Making this lamentation, she approached the well to draw water: when unexpectedly a young officer and his attendants passed by the lonely village, on a shooting excursion, urging their ways through the hills and woods in pursuit of a white *too*. This trifling circumstance was so ordained by imperial heaven. The officer urged on his horse to pick up an arrow which he had just shot, and which fell near the railing around the well. On seeing there a female, with big pearly tears falling down her cheeks, with disheveled hair and naked feet, drawing water from the crystal fountain, he approached and addressed her;—"May I ask why you, good woman, are weeping so profusely; and why amidst the snow-storm, you are here drawing water? I suppose you are some slave, or one betrothed to be a concubine. Has the marriage yet taken place? Tell me the truth."

On hearing this, she desisted from her tears, and said;—"The name of your slave (meaning herself) is Le.* I am suffering the bitterest ill-usage. My father's native place was Sha-taou. During the lifetime of my parents they formed for me a happy connection. I was married to an excellent man Lew Che-yuen. Our home, however, at the melon-gardens, was broken up. He grasped his sword, joined the army, and devoted himself to war. I know not if the valiant hero has yet obtained a dukedom. Here I am wearied with waiting, and my eldest brother's wife ill-uses me, with a design of forcing me to marry again. She bids me put off the shoes from my little feet, clothe myself in coarse garments, and come hither to draw water from morning till night. And when night comes, I am required sleepless, to grind corn with the hand-mill. Thrice every day I get a scolding and a beating. It seems to be thought that my heart is as hard as iron or stones. I was compelled to trust my infant son,—but three days from his birth,—to Tow-yuen, who took him to Funchow, in search of his father; hoping he would soon provide a whip to drive home his horse; but sixteen years have elapsed, and I have not heard the least report of either husband or son. Mother and son were separated never more to see each other! Alas, hundreds of hills and wilds, and clouds and fogs lie between us; and in my distress, although I should write a letter I have none to carry it."

The young officer having heard this recital, seemed stupified with astonishment, and said:—"Your brother's wife is an unfeeling person. Her behavior is excessively wrong. But since

* Beside their *sing*, or 'surname,' the Chinese usually have several other names; (1.) *joo ming*, the 'breast name,'—which is given to children in infancy; (2.) *shoo ming*, 'book name'—the name given to a boy when he first goes to school; (3.) *kwan ming;* 'official name'—which is given into government by literary graduates, and other persons who have concerns with the government; (4.) *tsze*, a name or character which is taken at the time of marriage; and (5.) *haou*, a name or title which is taken by men at the age of fifty.

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you know how to write, if you will write a letter now I will take it for you to Funchow, and inquire for your husband and son, and dare say I shall find them out. In thrice ten days at the longest, or perhaps in half a month, I warrant you, you will hear of their return; and you shall neither bear the ill-treatment of your sister; nor support your sorrowful head with your hand, whilst grinding at the mill; nor come to draw water at this well; nor longer endure cold and grief." So saying, he ordered his people to supply her with the four precious implements of writing.* She made a bow, profound as the sea; and for a moment ceased to weep. Having taken up the pencil, her tears again flowed; and she wrote;—"Oh my husband, our separation was easily effected; but how difficult has it been to bring us again together. Since we parted at the melon-gardens, thousands of clouds and myriads of hills have intervened. Husband, you have staid at Funchow seeking worldly honors; I alas, have been here, by the side of this well, shedding rivers of tears. Hasten in three days to return with your son—if you delay I shall have entered the barred gates of hades, and be among the shades! For every word I write, a thousand tears flow. Husband! let not an answer be a matter of indifference." Having finished the letter, she closed it carefully, and sprinkled the envelope with her tears.

The young officer took the letter, and secretly wiped away the tear which had stolen upon the side of his cheek. He then said; "Draw your water and go home. I pity you being so thinly clad in the midst of this intense cold. Ere long you will meet with your kindred again. Trust to me, and cease from your sorrow."

So saying, he whipped his horse and went off at a gallop: but often looked back ere he was out of sight. The woman bowed to the officer; drew the water; and returned so light of foot as scarcely to touch the snow; saying to herself—"May he soon find out those I seek—may my anxious gazing on the azure sky in earnest expecation, soon be terminated. Oh my husband and son! How do I sigh for you! When shall I be rescued from my distress! When I shall see my husband and son—then my countenance will expand!"

That young officer was her son. Her husband Lew Che-yuen became the king of Tsin, and raised the afflicted snow-smitten water-carrier, San-neäng, to be the partner of his throne. He became the Hwangte, the great emperor of the How-Han dynasty, and received many good lessons from the empress, who had learned wisdom in the school of affliction.

* These 'four precious implements' are *paper*, *pencil*, *ink*, and *a stone* on which to rub the ink; these the Chinese call *woo-keä paou*, 'invaluable gems.'

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COMMUNION OF SAINTS.*—"I believe in the holy catholic church; the communion of saints," &c. These, Sir, are phrases used every Sunday by a large number of Christians throughout the world, and often I apprehend without well understanding their import. Permit me to occupy a small space in your Repository to quote a few sentences from Abp. Secker on the subject. He says, "the word *catholic* applied to the church, is nowhere used in the Scriptures, but frequently in the early Christian writers; and it means *universal*, extending to all mankind. The Jewish church was not universal, but particular, for it consisted only of one nation; the Christian church consists of 'every kindred, tongue and people.' Rev. v, 9. The catholic church then is the universal church, spread throughout the world; and the catholic faith, is the universal faith; that 'form of doctrine' which the apostles delivered. Rom. vi, 19. What this faith was we may learn from their writings, contained in the New Testament, and *we can learn it with certainty nowhere else.* Every church, or society of Christians, that preserves this catholic or universal faith, is a part of the catholic or universal church; and because the parts are of the same nature with the whole, it hath been usual to call every church singly, which is so qualified, a catholic church. And in this sense, *churches that differ widely in several notions and customs may, notwithstanding, each of them be truly catholic churches.*"

These, Sir, are the words of the good Archbishop. He afterwards blames the church of Rome for claiming to be the *whole catholic church:* and adds, "the church of England pretends not indeed absurdly to be the whole catholic church; but is undoubtedly a sound and excellent member of it." Now Sir, permit me to say that I much approve of Secker's declaration, which is put in italics—that a difference in several notions and customs does not prevent particular churches from being truly catholic ones. That is, that *uniformity* of sentiment and discipline *is not necessary to the communion of Saints.*

Saint, it is very well known, is a Scripture term, denoting *holy*, and is in the New Testament applied to Christians generally, who ought to be holy. The abuse of the term has brought it into disrepute. By *communion*, is meant kind intercourse in duties and privileges; the fellowship of those who have an identity of interests,—similar hopes and fears, and joys and sorrows. Now there *is* such a *communion* among many pious Christians of various nations and different churches. But although it exists, it is by no means carried to the extent that it should be. There is still a great tendency to consider *uniformity* of sentiment and discipline as essential to it; and it is not uncommon to see Christians, who will not join in any act of social worship with others, because they do not belong to the

* From a correspondent,—and addressed to the Editor.

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church in which the others happen to have been educated. They will have no inter-communion. There can indeed be no communion, St. Paul says, between *light* and *darkness*—between the friends and the foes of the Savior. But, surely, there may be a communion between different *shades of light*. We know that in nature, they unite and form the brightest color; and why should not the friends of Jesus—different churches, their different ministers, and all Christian people—unite in spirit and affection and external communion, although their attire, their forms of public worship, or domestic prayer, may be different? "Can charity itself wish for a more beautiful spectacle than that of the numerous bodies of Christians holding the most unfettered inter-communion,—and encouraging each other in every great and holy enterprise?" The attempt for so many centuries, to induce *uniformity of sentiment*, has completely *failed*, and instead of promoting "the communion of saints," has almost entirely destroyed it, so that many, who solemnly say they *believe* it, have a difficulty in affixing to the phrase any intelligible meaning. I am your's faithfully,

S. S.

Christian missions.—Hostility to Christian missions assumes at different periods a great variety of forms. We remember the time when the objection was derived from the alleged virtues of the heathen—both civilized and savage, both in India and the islands of the Pacific ocean. Now we hear from various quarters objections derived from the incurable vices of the heathen. In the first instance, they were represented as too good to require the gospel salvation; now they are too bad even to be mended. Matth. xi. 16—19. Those who do profess Christianity are all hypocrites; and the missionaries who hope better things of them are all deceivers—"a bad set." There are persons too who declare that they will never believe the possibility of Chinese being sincere in their profession of Christianity; they must be bribed to profess and be baptized. The inference insinuated from these different premises is, that Christian missions are either unnecessary or useless; that those who undertake them or support them, are either weak or wicked, or both the one and the other. And by fair consequence that idolatry, or atheism, irreligion and vice, must be left to an undisturbed empire over the earth!

The professed Christians who make the objections above noticed, are reduced to this dilemma; either that they themselves, notwithstanding their profession, do not really value Christianity; or if they are sincere, they value, according to their own method of reasoning, that which is worth nothing.

That there exists in many instances an insincere profession of Christianity among new converts may be very true, or it may not—for what human eye can penetrate the secrets of man's heart? But is not the same the case in those nations

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where Christianity has long been known? It would be as fair to impeach all the ministers of religion in Christian lands, as it is to impeach all missionaries; for hypocrisy and vice exist in no small degree in Christian nations. But the objectors do not wish to say that all the ministers of religion are either bad or useless; and therefore their objections to the missionaries, if they prove anything prove too much.

Of the missionaries sent forth by the church of Rome, we have no personal knowledge; we cannot undertake their defence; nor do we believe all that is said against them. That they bestow charity on the poor Christians in pagan lands we believe to be true; and that deceivers among the heathen may abuse it, is very likely: but lest charity be abused, shall Christians cease to be charitable? We know that the primitive Christians were charitable both to friends and to foes. At Jerusalem, the believers in Christ, for a time had all things in common; and St. Paul took contributions at Ephesus and in Macedonia, and elsewhere, for the "poor saints at Jerusalem."

That Protestant missionaries give bribes to induce a profession of Christianity we utterly deny; and that they knowingly encourage hypocrites is altogether incredible. Instead of being able to bribe, thay are generally too poor to bestow any pecuniary charity, and too much despised to induce any hypocrite to wish to be numbered with them. Where Christianity is rejected and persecuted by the government, and hated by the commen people, as it is in China, what can induce a native to make a hypocritical profession of it? On the contrary, we know some persons who are convinced of its truth, but are prevented by fear of man from avowing their belief. Moreover, the absurd revenue laws of the government; the opposing commercial arrangements of foreigners; and the shipments made by many Christians on the Lord's day, present difficulties to truth and piety, which embarrass the minds of some natives and hinder their profession of Christianity:—they would rather not profess Christianity, than profess it and then violate its precepts.

There is in England a Chinese who has a wife and children in Canton; but who either by his own lies, or the connivance of those who took him thither, has so imposed on a clergyman as to be married to an English woman. We have lately heard from a native Christian, that a Chinese having lived several years in the straits of Malacca, married there; and that now on his return to China, he is ordered by his mother to marry a person to whom he was espoused in childhood. This man applied to be baptized; but he was told that unless he relinquished the intention of marrying another during the life-time of his present wife, he could not be received into the Christian church. He pleaded that the intended marriage was not his voluntary act—it was in obedience to his mother. He was further advised to release the espoused wife from her

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engagement, as he is both sickly and poor, and unable to work; but the tyrant custom forbad him to do so; and he went away, says the native writer, "sorrowful and silent."

Tombs of Ancestors.—'In 1700, the emperor Kanghe declared in an edict, which was communicated to the pope, that *teën means the true God*, and that *the customs of China are political.*'*

Pope Alexander VII, overpersuaded by the jesuit Martin Martinez, concurred in this opinion of the emperor. But since we do not believe in the infallibility of either emperors or popes, we dissent most respectfully from their decision. On the first topic, concerning the meaning of the word *teën* or *tien*—the import of which is much the same as the English word *heaven*,—we do not design to enter at present; but will proceed to give a brief account of the *rites performed at the tombs of ancestors*, parents, and friends, which will enable the reader to judge for himself, whether the said rites are rational and innocent, or superstitious and idolatrous.—We take the following account from a native composition.

That this custom did not exist anterior to the age of Confucius, is inferred from the words of Mencius; for he affirms, that in the preceding ages, men did not even inter their deceased kindred, but threw their dead bodies into ditches by the roadside. Since they had no tombs, the writer of the paper before us very fairly infers, that there were no rites performed at the tombs. Confucius directed *tumuli* to be raised in order to mark the place of interment; this is the first intimation given of tombs among the Chinese. But in raising these, there was probably no other intention than to prevent the places of interment from being obliterated and forgotten. It is well known also that in that early age, some sons chose to remain for years in temporary sheds near the grave of a parent to mourn over it, and to "sorrow as those without hope." But we proceed to exhibit the *present* state of these ceremonies as being all that is of practical utility in deciding the question at issue.

The Chinese visit the tombs twice a year, in spring and in autumn. The first time is called *tsing ming*, "clear bright," referring to the fine weather which is then expected: the second is called *tsew tse*, "the autumnal sacrifice." The rites performed during the *tsing-ming* season are the most generally attended to by the Chinese. Their governors teach that the prosperity of individuals and families depends greatly on the circumstances of a parent's grave;—as its position, its being dry or damp, its being in good external repair, &c. Therefore to "sweep" and repair them, to mark their limits and

* See preceding page 438.

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see that they are not encroached upon by others, are objects of the visits to the tombs. When there are large clans which have descended from the same ancestors, living in the same neighborhood, they repair in great numbers to the performance of the sacrificial rites. Rich and poor all assemble. Even beggars repair to the tombs, to kneel down and worship. This usage is known by the phrases *saou fun-moo*, 'sweeping the tombs,' and *pae shan*, 'worshiping the tumuli.' To omit these observances is considered a great offence against moral propriety, and a breach of filial duty. The common belief is, that good fortune, domestic prosperity, honors and riches, all depend on an impulse given at the tombs of ancestors. Hence the practice is universal; and when the men are absent from their families, the women go to perform the rites.

On some of these occasions—even where there are two or three thousand members of a clan, some possessing great wealth, and others holding high rank in the state,—all, old and young, rich and poor, are summoned to meet at the *tsoo-tsung tsze-tang*, 'the ancestral hall.' Pigs are slaughtered; sheep are slain; and all sorts of offerings and sacrifices are provided in abundance. The processions from the hall to the tombs, on these occasions, are formed in the grandest style which the official rank, of the principal persons will admit,—with banners, tablets, gongs, &c., &c., &c. All present, old men and boys, are dressed in the best robes which they can procure; and thus escorting the victims for sacrifice and the wine for libations, they proceed to the tombs of their ancestors, and arrange the whole in order, preparatory to the grand ceremony.—There is a *choo tse*, 'lord of the sacrifice,' appointed to officiate as priest. There is a master of ceremonies, to give the word of command. There are two stewards to aid in the performance of the rites. There is also a reader to recite the prayer; and a band of musicians, drummers, gong-beaters, &c.

After all things are in readiness, the whole party stand still till the "master" gives the word. He first cries with a loud voice; "Let the official persons take their places:" this is immediately done, and the ceremonies proceed.

Master. "Strike up the softer music." Here the smaller instruments begin to play.

Master. "Kneel." The priest then kneels in a central place fronting the grave, and behind him, arranged in order, the aged and the honorable, the children and grand-children all kneel down.

Master. "Present the incense." Here the stewards take three sticks of incense, and present them to the priest. He rises, makes a bow towards the grave, and then plants one of the sticks in an incense vase in front of the tomb-stone. The same form is repeated a second and a third time.

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Master. "Rise up." Here the priest and the party stand up.

Master. "Kneel." Again the priest and all the people kneel down.

Master. "Knock head." Here all bending forward and leaning on their hands, knock their foreheads against the ground.

Master. "Again knock head." This is forthwith done.

Master. "Knock head a third time." This is also done. Then he calls out; "Rise up; knock, knock head;—till the three kneelings and the nine knockings are completed." And all this is done in the same manner as the highest act of homage is paid to the emperor, or of worship to the supreme powers, heaven and earth. This being ended, the ceremonies proceed.

Master. "Fall prostrate." This is done by touching the ground with the knees, hands, and forehead.

Master. "Read the prayer." Here the reader approaches the front of the tomb, holding in his hands a piece of white paper on which is written one of the sacrificial forms of prayer. These are generally much the same; differing slightly according to the wish of the composer. The form states the time; the name of the clan which comes to worship and offer sacrifice; beseeches the shades to descend and enjoy the sacrifice; to grant protection and prosperity to their descendants, that in all succeeding generations they may wear official caps, may enjoy riches and honors, and never become extinct; that by the help of the souls in hades, the departed spirits and the living on earth may be happy, and illustrious throughout myriads of ages.—The prayer being finished, the

Master cries; "Offer up the gold and the precious things." Here one of the stewards present gilt papers to the priest, and he bowing towards the grave lays them down before it.

Master. "Strike up the grand music." Here gongs, drums, trumpets, &c., are beaten and blown to make as great noise as possible.

Master. "Burn the gold and silver and precious things." Here all the young men and children burn the gilt papers, fire off crackers, rockets, &c.

Such is the sum of a grand sacrifice at the tombs of ancestors. But to many the best part of the ceremony is to come, which is the *feast* upon the sacrifice. The roast pigs, rice, fowls, fish, fruits, and liquors, are carried back to the ancestral hall; where according to age and dignity, the whole party sit down to eat and drink and play. The grandees discuss the condition of the hall, and other topics connected with the honor of the clan; the young men carouse and provoke each other to drink deep. Some set out for home with a catty or two of the 'divine flesh,' which had been used in sacrifice; others stay till they wrangle and fight, and night puts an end to the entertainment.

Those who live remote from the tombs, or who have no

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ancestral hall, eat their sacrifice on the ground at the sepulchres. And the poor imitate their superiors at a humble distance. Although they have no hall, no procession, no music, —they provide three sorts of victims; a pig, a goose, a fish— some fruits, and a little distilled liquor—for spirituous liquors are used on all these occasions. After presenting these at the tomb, they kneel, knock head, and orally or mentally pray for the aid of their ancestors' souls to make the existing and all future generations of descendants, rich and prosperous.

In these rites, there is some difference in the wording of the prayer, according as it is presented to remote ancestors or to lately deceased parents or friends; but the general import is the same. And to conclude; these rites are in our humble opinion, *neither rational nor innocent, but superstitious and idolatrous;* and such as no Christian could observe. Those Christians indeed who pray *for* the souls of the deceased, and *to* departed saints, will have some difficulty in defending their own practice and condemning the Chinese. No wonder that popes and jesuits were puzzled. But as we neither pray for nor to the dead, we fell consistent in condemning the practice altogether.

THE WORSHIP OF CONFUCIUS.—Further to illustrate the *customs* "by which the Chinese worship Confucius and the deceased," we subjoin the following extracts, from the *Indo-Chinese Gleaner.*

"From the Shing-meaou Che, volume first, page second, it appears that there are in China *one thousand five hundred* and *sixty* and more temples dedicated to Confucius. At the spring and autumnal sacrifices offered to him, it is calculated in the above named work, that there are immolated on the two occasions annually, 6 bullocks; 27,000 pigs; 5,800 sheep; 2,800 deer; 27,000 rabbits.

"Thus there are annually sacrificed to Confucius in China, *sixty-two thousand six hundred and six victims;* and it is added, there are offered at the same time, *twenty-seven thousand and six hundred* pieces of silk.—What becomes of these does not appear.

"We here see that "the learned," in one of the most enlightened modern heathen nations, pay *divine honors* to a fellow-creature, who is universally acknowledged by them to have been a mere man. These same learned heathen generally teach that *death is annihilation;* and sometimes affirm that *there is neither God, angel, nor spirit.* How they reconcile their practice with their professed belief, I know not. For if there be no separate spirits they must, to all intents and purposes, sacrifice to the mere matter of which the image is made; or when a tablet only is used, their worship must be addressed merely to a *nominis umbra*;—a more absurd proceeding than that of vulgar idolaters, who affirm that a spirit dwells in the

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image which they worship. If "the learned" in China would simply do honor to a name, why sacrifice innocent victims by thousands, as an expression of the veneration which they feel for their benevolent master?

PROVISION FOR THE PEOPLE.—Governor Loo and Magnate Choo have issued a joint proclamation, which is the result of a recommendation sent to the emperor by the late governor Le and Choo. His majesty has sanctioned the plan which was proposed. It is to invite the poor to settle down on waste spots of land wherever they may find them, on hills or plains, and cultivate them, in any way of which the land is capable, and for the cultivator's sole benefit—without land-tax or quit-rent, or any charge whatever from the local officers. The land thus cultivated may be liable to land-tax hereafter, but the land itself is to become the freehold estates of the occupants for ever. Government will give a grant or deed of occupation to the settlers. Only small lots are granted, and the rich need not apply.

This liberal offer is prefaced by a few remarks from the two authorities abovenamed. Then the names of the districts to which the license is to be extended; and the rules to be observed both by the people and the local officers. The proclamation runs thus:—

"LOO, *Governor of Canton, &c., &c.,*
CHOO, *the Fooyuen, &c., &c.,*—

Hereby issue a proclamation to make known the regulations to be observed on commencing the cultivation of waste lands. In government there is nothing so important as a sufficient supply of food for the people. In villages the most honorable occupation is agriculture. For if a man be without food for one day he suffers hunger; and if agriculture be neglected, from whence is food to be procured? If the poor people will but spend their strength on the southern lands, food and raiment will be supplied; and they will never be brought to extravagance and disgrace, nor become the associates of vagabond banditti. All those who sink down to depraved courses, have been impelled to them either by hunger and cold, or by voluntary laziness. In Canton province, thieves and robbers are exceedingly numerous, and no doubt they have originated from these causes. In attempting to eradicate their evil practices, the first thing is to provide them the means of subsistence."

After these very sensible observations, as we esteem them, their excellencies proceed to tell the poor people that the great emperor has sanctioned their proceedings, &c. The local magistrates and underlings are told not to extort money from the settlers: but all such injunctions are in practice vain; they will do it, and in some measure always defeat the benevolent

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intentions of government. For if food be the first essential of government, good principles in the executive, and among the people to be governed, are unquestionably the next. The Chinese say that pirates, thieves, and vagabonds, must all be *dutiful and respectful* to the police,—i. e. must give them a share of their gains, and then they can follow their illegal avocations with impunity.

EXHUMATION.—Governor Loo whilst caring for the living, has not, in his official capacity, forgotten the dead. It appears, according to his showing, that at the north gate of Canton city, where many are buried, there are three classes of "resurrection-men;" (1.) those who open graves and break the coffins of their foes from revenge and malice; (2.) those who do so to strip the dead bodies of their ornaments; and (3.) those who carry off the dead to obtain a ransom. These are crimes he says, 'sufficient to make the hair of one's head stand on end.'—(This metaphor must have been in the Chinese language before the Tartar tonsure and long tail were in fashion.)

The governor states the law against violent exhumation as follows; "To open a grave and see the coffin, shall be punished by perpetual banishment.—To open the coffin and see the corpse, death by strangulation.—To carry off the body and demand a ransom, death by immediate decapitation, both for principals and accomplices." The law, his excellency assures his readers, shall be most strictly enforced, without the least mercy. "Take care," says he, "and do not try the experiment with your own bodies."

LITERARY NOTICES.

Christian books published in Chinese by the Romanists.

(1.) *Shing neen kwang yih:* a verbal rendering of these words is, "sacred year extensive advantage." This is the title of a work in 24 vols. duodecimo, which was originally published, A. D. 1738, by a Jesuit, who assumed the name, Fung-ping-ching. The edition before us was published in 1815. The printing is not very good, and was evidently executed with movable types, which were probably made of wood, and of which it is said there is a fount at the college of St. Joseph in Macao.

The work is divided into twelve parts, corresponding to the twelve months of the year, and consists of short devotional lessons for every day in each

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month; the order or method is the same for every day, and is as follows:—

First. A short sentence from Scripture, or from some eminent Christian author.

Second. A legend of some saint or virgin.

Third. A short meditation derived from the legend.

Fourth. A very brief form of prayer consisting of a line, suited to some particular case, and suggested by the legend.

We do not possess any similar work of the Latin church, in any European language, and know not whether it be a translation or an original work; it does not profess to be a translation. The preface is written by a general of the Chinese army. The legends commence with a Roman lady, *St. Mih-la-nea;* and end with a Roman gentleman, *St. Se-urh-wuh-sze-tih-lih.* Not being versed in the "saintology" of the Romish Calendar, we confess our ignorance of the corresponding European names.

In the "striking sentences" or sayings quoted, there is much that is good; but the legends we cannot praise. They proceed on the false—the pagan principle—that bodily austerities are meritorious. Surely, if righteousness or acceptance with the Almighty, can be obtained by such things, then Christ has died in vain. If the legends were rational, still this is a fundamental objection. The doctrine implied is not Christian. It is that to which the natural reason of a guilty conscience has recourse where the gospel of Christ is not known.—For example, the sainted lady *Mih-la-nea,* mentioned above, when fourteen years old, wished she might never be married. To please her parents, however, she did change her state, and had two children. But they died; she thought it a divine judgment, separated herself from her husband, and became a nun; fasted two or more days—even eight, at last; lay upon a bed that was too short for her;—then used no bed at all; lay on the bare ground, &c., &c., &c.

Among the saints we observe *E-ne-tseŏ,* 'Ignatius' Loyola, the founder of the Society of Jesus. His austerities are of course held up for imitation in pagan China. The whole work contains but little concerning Jesus, and his *finished redemption;* indeed we may say it contains *nothing* about that; for the work of redemption is supposed incomplete without the useless and ridiculous austerities dwelt upon in the legends of the saints.

Did our Savior or his apostles command such things as these, we would be silent. But divine wisdom has *not* enjoned these "bodily austerities." And what is man that he should "teach God knowledge?" What infatuation, either to add to, or take from the words of God and the institutions of Christ.

(2.) *Shing King kwang yih.* This is the title of a book in two volumes; it accompanies the preceding, and professes to be a translation. It contains meditations on the gospels for fasts and festivals throughout the year, is prefaced by rules for meditations and employments for one complete day, and

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contains specimens for eight days. We quote an example:—

1. Rise at five o'clock, and recite a morning service till a quarter to six o'clock.
2. Till six, prepare for meditation.
3. At six o'clock, meditate.
4. At seven, examine your divine work of meditation.
5. At half past seven, say mass.
6. At eight, take tea.
7. At quarter past eight, read books for two or three quarters of an hour.
8. Prepare for another meditation.
9. At nine o'clock, meditate.
10. At a quarter past ten, examine the work of the morning.
11. Half past ten, eat rice, or dine.
12. At noon, either read, or rest, or recite your private prayers, &c., &c., &c. "At eight o'clock go to bed as usual."

Such are specimens of the works which have been published in China by the Jesuits. To what extent these books have been printed and circulated we do not know. No less than thirty-one were noticed in an imperial edict in 1805; and some of similar description have been noticed by voyagers along the coast of China during the last year.

PEKING GAZETTE.—The document which is dignified by this name, is published in Peking by the government, and is there called *king-paou*;—king denotes *great*, and is commonly used by the Chinese to designate the capital of their empire; paou means *to announce, to report*. In the provinces it is called *king-too muy-kŏ chaou*, or simply *king-chaou*.

From Peking the gazette is forwarded to all the provinces, but with very little dispatch or regularity. It is often forty or fifty, and sometimes even sixty, days in reaching Canton. Here it appears in two forms, both of which are in manuscript. The largest is in daily numbers, and contains about forty pages, or twenty leaves, duodecimo; the smallest contains about fifteen or twenty leaves, and is issued only once in two days. The largest is designed solely for the highest officers—such as the governor, lieut.-governor, &c. The expurgated edition is designed for the inferior officers throughout the province. The gazette in this latter form is sold to the public at a high price, by writers who are connected with local offices.—There are persons who lend the gazette for perusal for a certain time, and for a very small charge. Rich individuals also, who have friends in the capital, sometimes receive the gazette in its best form, by private conveyance, direct from Peking.

The original design of the gazette seems to be entirely for officers of government; and its publication to the people is merely by connivance contrary to law, like the publication of parliamentary speeches in England. The press in China, on all affairs of government is entirely silent. But the Peking gazette contains much important and curious information, which, like very much that is written and printed, circulates far beyond the time and place for which it was intended. By it, the whole world is now made acquainted in some degree with the avowed feelings, wishes, and desires of the great emperor and his advisers, as well as of the greater occurrences among

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the people in China, and its external possessions.

The recommendation of individuals for promotion; the impeachment of others; the notices of the removal of officers from one station to another, of their being rewarded or degraded, of their causing a vacancy by going to ramble among the *genii*, (a phrase denoting death, which the Tartar religionists have grafted on the language of the Chinese annihilationists;)—these are the chief topics which fill the pages of the Peking gazette; these however are matters of no great interest to foreigners who are ignorant of the parties concerned.

As in China the emperor makes his own speech—i. e. his Majesty's opinions and decisions are given in his own name, the Gazette varies in interest according to the character of the monarch on the throne at the time; and also according to the different humors of the same monarch at different times. The late emperor during the latter part of his reign seemed ill at ease with himself, and wrote much. His present majesty does not so often take the "vermilion pencil" in his hand, nor expatiate so largely as his late father. The *Yushe*,—imperial historiographers or censors, as some have called a class of men, who were originally appointed many centuries ago for the very purpose of "talking" or writing *to* the monarch, (not *at*, as they do in some European countries) —according to their individual temper and the character of the times in which they live, alter exceedingly the interest of the Peking gazette. We remember two of them during the late reign, who sent in a memorial lecturing the monarch on his extravagance and vices—some of which were such as the refined journalists dare not even allude to—and at the close of their paper, they offered themselves either to be broiled or fried, as it might please his majesty. On the accession of the present monarch also, these were a few bold censors who appeared in the Peking gazette. Reason's Glory* completely blunted the edge of their censure by complimenting them on their courage and fidelity, saying they were worthy compeers of the faithful sages of the olden time.

To a foreigner the most illegible parts of the Peking gazette, are the highly sententious and sublimely classical effusions of gratitude and admiration addressed to the emperor, who is there represented in all the hard words that the oldest Chinese books can furnish—as a sage—as a God—as Heaven itself. To be able to read the Peking gazettes off-hand, is no very easy attainment.

The Westminster Review for Oct. 1832 contains an interesting notice of "Earle's Nine months' Residence in New Zealand." Mr. Earle is an artist, and gives a very striking sketch of the New Zealanders' charac-

* 'Reason's Glory' is a literal translation of *Taoukwang*, which is the Kwo-haou, 'national designation,' or title of the present emperor of China.

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ter, their "*vices* and *virtues*." He confirms beyond all doubt, the horrible cannibalism of these savages. They justify it by the same wise reason that is urged on many other occasions. "*It was an old custom—their fathers practiced it before them.*" Though this is a savage argument, there are others beside savages who employ it.

Mr. Earle praises very highly the land and the people of New Zealand,—inferring their future capabilities from their present condition. He differs from the missionaries on one point that the Reviewers notice. He thinks the New Zealanders would like to have the British government take possession of the islands—the English missionaries there, think they would not. However he does not abuse them for their opinion. He was an artist; not anxious for the privileges of men-of-war's men; nor for the advantages of *free-traders*. The time is however now come, says the Reviewer, for the appointment of a commercial agent of the government, to be "*a controller and censurer of the somewhat lawless crews of the whalers and other vessels touching there.*"

MAGAZINES.—(1.) The Penny Magazine; (2.) The Christian's Magazine; (3.) The Saturday Magazine; (4.) The Guide to Knowledge; and (5.) The Instructive Magazine.

These are all weekly publications intended for the poor: each contains about eight pages of "letter press," and is embellished with prints to illustrate the subjects which are discussed. The first is published by the Society for Diffusing Useful Knowlege; the second and third by the Society for Promoting Christian Knowledge; the others are by private individuals. There is much that is useful in them all, and nothing perhaps that is positively bad. But they are all deficient,—even the Christian's Magazine has far too little religion in it. The *useful* Magazines omit religion entirely, and touch on moral subjects very lightly. They all refer to man as a mere mortal creature, to the entire neglect of his immortal soul—as if all that which concerns his eternal well-being were *useless!*

The usefulness of knowledge in many departments depends very much on the time, persons, and places for which it is intended. There are many topics dwelt on in these Magazines which are not very useful to a poor laboring man; and if they are, instead of his Bible, to employ his thoughts on the Lord's day, they will not only be useless, but pernicious. However, if they prevent, as they are intended to do, his perusal of cheap publications—infidel in religion, vicious in morals, and anarchichal in politics,—they must with all their defects, be *useful*.

We agree with the Chinese moralists, that a knowledge of the relative duties of intelligent creatures is the most useful knowledge, and should be attended to before that which regards only the properties of matter or the works of art.—We should like exceedingly to see an improved Penny Magazine in Chinese.

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RELIGIOUS INTELLIGENCE.

BATAVIA.—One of the most lovely effects of Christianity is seen in its tendency to make all those who believe and obey its doctrines and precepts, of one heart and one mind. Many members there must be—and the more the better;—but there will be, there can be, only one body and one spirit; and such will be the influence of that *one* spirit on *all* the members, that when one suffers, all will suffer—each will weep with those that weep, and rejoice with those that rejoice. While we condole with our friends at the Straits for the loss which they have sustained in the death of the late chaplain* of Singapore, we rejoice that others are allowed to continue and to go on in the work of the Lord.—It is pleasing also to see among the inhabitants of some of the countries south of us, evidence of an increasing desire for a knowledge of Christianity, while we are assured at the same time that increasing efforts are being made to supply them with that knowledge: such evidence and such assurance we have in the following extracts, which we make from a letter dated Batavia, Jan. 29th, 1833.

"I am much pleased with A. fa's tracts, and should be glad if you could get blocks cut for the same at Malacca, and order me 300 copies or more for Java. I am going on with my work on Christian theology, which has advanced to the 68th page; I have nearly completed the first part, on the Divine attributes, and shall immediately proceed with Christ's mediatorship, and other doctrines of the gospel. I have attended to the remarks made by yourself and Mr. ——, in this new edition, and shall be very grateful for any further observations. While one of my presses is thus engaged in Chinese, the other is employed in Malay and Javanese printing, so that I cannot do so much with Chinese as if my undivided attention was given to it.

"We have of late greatly increased the distributiou of tracts, and about 1000 get into circulation in our neighborhood every month. The greatest proportion of those tracts are in the Malay langunge. Our religious exercises in English and Malay are quite frequent, and tolerably well attended.

"I have lately got possession of *a comparative vocabulary of the Chinese, Corean and Japanese*, published by the Coreans, for the sake of enabling them

* The Reverend Robert Burn.

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to learn Japanese. This I have been enabled most fully to decypher, partly by the help of a Corean and Japanese alphabet, and partly by the aid of Gutzlaff's Corean and English alphabet; so that I can pretty accurately affix the sound and meaning to every word. It is my intention to print it immediately, as I conceive it will be of vast importance in the present crisis; and though I have been a considerable loser by my former attempt, yet that shall not deter me from trying something of the same kind again, though on a far different plan,—printing only a small number, in the Chinese way, and adapted to Chinese students."

MOLUCCAS.—The following short extracts are from a letter dated Sourabaya, December 18th, 1832, which was written by one of the Dutch missionaries destined to the Moluccas.

"It will not be necessary to assure you that our affection is not merely that of a friend—it is that deeper affection of a brother, a *brother* in Christ, arising from those principles which bind together the adherents of our heavenly Master; this affection I call the *bond* of Christianity—a bond which is not easily broken, because it is formed of love, which is produced by the spirit of love. So may it prove in this particular instance; and therefore the brethren are anxious to answer your request, and will furnish you with accounts of the Moluccas as often as there is opportunity.

"While the other brethren are seeking for an opportunity of going to the Moluccas, I am looking another way,—namely to China, to assist our brother Gutzlaff in his labors....Pray for us, that we may become fit instruments in the Lord's hand to do his work,—that we may be encouraged to go on from one degree of grace to another, and enjoy mutually the smiles of that gracious Jehovah, who has loved us with an everlasting love."

JOURNAL OF OCCURRENCES.

PRIVATE LETTERS.—Seu Paoushan, one of the imperial censors, has written to the emperor, and requested him to interdict official persons at court from writing *private letters*, concerning public persons and affairs in the provinces. The censor stated that when candidates were chosen in Peking to fill offices in the provinces, and before they left the capital, private letters from their friends and patrons were sent to the provincial authorities—'sounding the voice of influence and interest;' and that in this way, justice was perverted.

From this general charge, his majesty thought the censor must certainly have some facts to substantiate his statements, and ordered the Privy Council to examine him, and make him write out the names of the offenders; but Mr. Seu either

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could not or would not give the information required, and this has brought upon him the imperial displeasure. The emperor says, these censors are allowed to tell him the reports which they hear, to inform him concerning courtiers and governors who pervert the laws, and to speak plainly about any defect or impropriety which they may observe in the monarch himself; but he adds, they are not permitted to employ their pencils in writing memorials which are filled with vague surmises, and mere probabilities, or suppositions. This would only fill his mind with doubts and uncertainty, and he would not know what men to employ. Were this spirit indulged, says he, the detriment to government would be most serious;—"let Seu Paoushan be subjected to a court of inquiry."

General Jun-ling-ah, on account of his advanced age, has been commanded to retire from his public duties; but in consequence of his services—having been in forty-eight battles, having killed eight rebels, and having been only once wounded—his Majesty has graciously allowed him half-pay for the remainder of his days.

Domestic coercion.—On the 18th ult., in the district of Heängshan, a mother applied to the *tsotang* magistrate to punish her son (a young man) for disobedience. The magistrate complied with the request; and the youth after having been publicly flogged, went home, and either from mortification or revenge, took a large dose of opium which caused his death.

A literary chancellor degraded.—Shing Szepun, who was recently the literary chancellor of Shan-tung and a dissipated man, carried his drunken frolics to such an excess—in singing songs and playing over his cups, that his behavior at length reached the "emperor's long ears." The chancellor was immediately degraded four steps, and removed to another place, —where he is commanded to behave better in future. From this occurrance his majesty takes occasion to lecture the provincial governors for conniving at such misbehavior, and tells them that in future they shall be held responsible for such persons, if they fail to give him secret information of their ill conduct.

Set phrases.—Chinese official documents abound with set phrases, which by their constant recurrence become exceedingly wearisome. The emperor, or his amanuensis, is very fond of using the following phrases, —'You must make the water fall that the rock may appear;' 'you must search to the bottom and investigate the roots;' 'no reverse or confusedness of statement will be suffered;' &c. By the first of these phrases it is implied that the facts *must* be found out, and if necessary by torture.—The word '*order*,' or 'command' will frequently occur ten or twenty times in a document of as many lines.

Military schools.—In consequence of the imbecility of the imperial soldiery exhibited during the late rebellion at Leënchow, efforts are being made to improve both the discipline and the strength of his majesty's troops in Canton. A small number (about 20) veteran officers, from the frontiers of Kansuh and Shense, are employed as teachers of the military art and discipline. An eye-witness of some of these officers, describes them as much superior to the Canton men both in strength and agility. A part of their exercise consists of manœuvering with a species of fire-arms, which are eight or nine feet long, and so heavy as to require the strength of two men to carry them. These fire-arms are designed for highland warfare; and are borne on men's shoulders that they may be carried with greater speed up the rugged hills.

Cultivation *of the poppy*.—Several individuals in Yunnan have been prosecuted for cultivating the poppy. But the local magistrate, *Heu Szekeě*, whose duty it was to sit in judgment in the case, attempted to acquit the accused and to deceive his superiors. In consequence of this conduct he has been deprived of his rank, and reported to the emperor.

Suicide.—In Peking, one of the *Yuzhe* or 'censors,' who was a member of the imperial household, has recently hung himself. He was found suspended by the neck at six

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o'clock in the evening. The alarm was immediately given; and his mother took down her son from the place where he was hanging,—but it was too late to save his life, for "the vital breath was gone, and the body was dead."

The servant of the deceased was arrested and brought before the police. He testified that his master on the morning of the preceding day appeared deranged, but gave no other reason for the violent act of his master.—A further investigation was ordered, and the case reported to his majesty.

TEENTSIN.—His majesty had it in contemplation to appoint a naval captain to defend the entrance of the river up to Teentsin, and commanded Keshen the governor of Peking to examine into the subject. This precaution was probably in consequence of European ships appearing in that neighborhood. The governor's report is however against the measure, as being unnecessary. The entrance is so intricate that it is naturally defended, and the military officers on shore are perfectly competent to guard and defend the place. A new appointment would only incur a useless expense.

GAMING.—"All persons convicted of gaming, that is to say, of playing at any game of chance for money or for goods, shall be punished with *eighty blows;* and the money or goods staked, shall be forfeited to government.

"All those likewise who keep gaming-houses, shall suffer the same punishment, although not actually joining in the game; and the house appropriated to gaming, whether it is at the same time the ordinary habitation of the proprietor, or one expressly purchased by him for the said unlawful purpose, shall be forfeited to government. A conviction however shall not take place under this law, by implication, but only upon direct evidence against the accused parties.

"All officers of government offending against this law, shall be punished one degree more severely than other persons; nevertheless, a few friends playing together, for articles of food or drink, shall not, in any case, be punished under this law." *—Penal code of China; translated by Sir G. T. Staunton.*

There is scarcely any one vice to which the Chinese are so generally addicted as *gambling;* it prevails among rich and poor, young and old, and to the injury of all,

Within a few weeks, two documents have been issued by one of the local magistrates "strictly interdicting the practice, in order that the country may enjoy tranquillity." "I observe," says the magistrate, "that when gambling is practiced on a small scale, business is neglected and time wasted; when conducted on a large scale, the whole patrimony is squandered, and families are ruined;—or perhaps quarrels arise, and lives are lost: or pressed by want, the people are urged on to thefts, and great is the injury to the manners and to the hearts of men. When gambling houses are opened, multitudes assemble, the good and the bad are undistinguished, and the injurious consequences are indescribable. Gambling, repeatedly interdicted, still continues. This is most detestable!"

Postcript—The Peking gazettes to the 11th of March have reached Canton. By that of February 9th, it appears that there have recently been some military operations on the frontiers of Shense, near the banks of the Yellow river. The borderers having during the winter made inroads on the Chinese territory to plunder the inhabitants of their cattle, the military were required to repress them!

Yu Kungchang, who took governor Le and other persons to Peking returned on the 27th ult. He reports that the governor had requested permission to reside twenty days in the temple Cang-e-mun previous to his going into exile.

The fooyuen of Canton, "on account of ill health," has again petitioned his majesty for leave to retire from the duties of public life.

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